CHURCH HISTORICAL SOCIETY

TWO DOLLARS A YEAR. SINGLE COPY, FIVE CENTS

The Living Church.

A Weekly Record of its News, its Work, and its Thought.

VOL. XIII. No. 32. CHICAGO, SATURDAY, NOVEMBER 8, 1890. WHOLE No. 627.

Rev. R. C. Matlock, 1524 Delmar Pl. St. Louis, Mo.

The Century Magazine in 1891.

The recent remarkable serial successes of this magazine,—the famous War Papers, Kennan's Siberian Articles, and the Life of Lincoln,—will be continued in the coming volume (the forty-first) by "The Gold Hunters of California," a series of separate illustrated papers on the gold fever of '49, telling of the discovery of gold, the movement to California (by survivors of various expeditions), life in the mines, the Vigilance Committees (by the chairman of both committees), and many other incidents of that exciting period, including a paper by General Frémont.

Another notable feature will be the publication of extracts from advance sheets of the Talleyrand Memoirs soon to be issued in book-form in Paris, the manuscript of which has been secretly preserved for more than half a century,—to be printed first in an American magazine.

Other interesting serials include "An American in Tibet," papers describing a remarkable journey, 700 miles of which was over ground never before traveled by a white man; "Personal Traits of Lincoln," by his private secretaries, Messrs. Nicolay and Hay; "Adventures of War Prisoners," experiences of Union and Confederate soldiers during the civil war; "American Newspapers," described by noted journalists; "American and English Frigates in the War of 1812"; "Indian Fights and Fighters," by officers who served with Custer, Mackenzie, Crook and Miles; "The Court of the Czar Nicholas," by an ex-minister to Russia; suggestive papers on the Government of Cities; a series of engravings of noted pictures by American Artists; the "Present-Day Papers," by Bishop Potter, Seth Low, and others. Fiction includes "The Faith Doctor," a serial novel of New-York life by Edward Eggleston; "The Squirrel Inn" by Frank R. Stockton, and novelettes and short stories by nearly all the leading writers, Joel Chandler Harris, Elizabeth Stuart Phelps, Brander Matthews and many others.

The November Number,

which begins the new volume, contains opening chapters of several important serials, including General John Bidwell's account of "The First Emigrant Train to California" (1841), "An American in Tibet," "Early Victories of the American Navy," and "Colonel Carter of Cartersville," a delightful illustrated novelette by F. Hopkinson Smith. Also "Life in the White House in the Time of Lincoln" by Col. John Hay, "On the Andersonville Circuit" by an ex-Union prisoner, "How London is Governed," "The Printing of THE CENTURY," two complete stories, etc. Nearly one hundred illustrations. Ready everywhere Nov. 1st. Begin subscriptions with November; $4.00 a year, single numbers 35 cents. Subscribe through dealers and postmasters, or send remittance directly to the publishers.

THE CENTURY CO. 33 East 17TH Street. N.Y.

EAGLE LECTERNS.

Within the past year we have entirely re-arranged our designs of Eagle Lecterns, and have now the most complete stock, of both conventional and naturalistic forms, in the United States.

Photographs, special designs, and estimates will be submitted upon request. Correspondence solicited.

If work is to be placed by Christmas, decision should be rendered at an early date.

J. & R. LAMB,

59 CARMINE STREET, - - NEW YORK.

COX SONS, BUCKLEY & CO.,

8 East Fifteenth Street, New York

MANUFACTURERS OF EVERY DESCRIPTION OF CHURCH FURNITURE.
English Stained Glass our Speciality.
Special Department for Clerical Vestments, Clothing, &c.
Cassocks, Surplices, Stoles, Gowns, and Ready-made Clerical Suits Kept in Stock.
Lists and full particulars on application.

THE RENT HEAVENS.

An Advent Sermon.

By the Pastor of St. Stephen's, and Junior Assistant of Christ Church Cathedral, St. Louis, Mo.

Offices, Churchman Building, 47 La Fayette Place, New York.

MEMORIAL WINDOWS,
Stained Glass for Dwellings.
CHARLES BOOTH.

CHURCH FURNISHINGS
In Wood, Metal and Stone.
Communion Plate, Basons, Etc.

COLOR DECORATION
For Churches and Dwellings.
CHARLES F. HOGEMAN.

Works, 12 MINTON PLACE, ORANGE, N. J., U. S. A. 115 GOWER ST., LONDON W. C., ENG.

South Bend, Washington.

The Pacific Ocean Terminus of the Northern Pacific Railroad.

Located at the mouth of the Willapa river, on the best harbor between San Francisco and Puget Sound.

The Northern Pacific Railroad has contracted to reach SOUTH BEND with its line now under construction by December 31st, this year, and the extensive system of wharves, coal bunkers, warehouses, shops, and other terminal facilities required for the terminus of a transcontinental line, will be erected at SOUTH BEND.

SOUTH BEND with its excellent harbor, vast natural resources of timber, coal, and agricultural wealth, its beautiful town-site and healthy climate, is destined in a short time to become one of the largest cities on the PACIFIC COAST.

This is an excellent opportunity for investors or parties seeking a business location where they can grow up with a new city. Special inducements to manufacturing enterprises. For maps, circulars, prices, and other information, address THOMAS COOPER, General Manager, Northern Land and Development Company, South Bend, Washington.

WATERMAN HALL,

SYCAMORE, ILLINOIS.
A BOARDING AND DAY SCHOOL FOR GIRLS.

Opened Sept 18th, 1889. Bishop McLaren, D.D., D. C.L., President of the Board of Trstees. The Rev. B. F. Fleetwood, S.T.D., Rector. Owing to endowments, board and tuition offered at the rate of $250 per school year. Address
REV. B. F. FLEETWOOD, Sycamore, Ill.

CHRISTIAN ART INSTITUTE,

Conducted by R. GEISSLER.

218,320 & 322 EAST 48th STREET, NEW YORK.
Gold and Silver Work.

Wood Work.	STAINED	Fabrics.
Brass Work.	GLASS,	Fringes.
Iron Work.	Ecclesiastical	Embroideries.
Marble Work.	and Domestic.	Banners, Flags, etc

"PRACTICAL HINTS ON

BOY CHOIR TRAINING."

By G. EDWARD STUBBS, M.A., Organist and Choirmaster of St. James' church, New York. With introduction by the Rev. J. S. B. HODGES, D.D. Pronounced by clergymen and Church musicians to be the most scientific, comprehensive, and useful book written on the subject. Postpaid for 75 cents.
E. & J. B. YOUNG & CO., NOVELLO, EWER & CO.
Cooper Union, Fourth Av. New York. 21 E. 17th St., New York.

ROOFING

GUM-ELASTIC ROOFING FELT costs only $2.00 per 100 square feet. Makes a good roof for years, and any one can put it on. Send stamp for sample and full particulars.

GUM ELASTIC ROOFING CO.,
39 & 41 WEST BROADWAY, - NEW YORK.

Local Agents Wanted.

HOLIDAY BOOK FOR Agents SPECIAL OFFER

The next 60 days we will give the best terms ever given to agents, to sell the Mothers Portfolio, a handsome illustrated book of 400 pages. Write at once for circulars and terms. Quick sales and large profits. Prepaid, $2.25.
ALICE B. STOCKHAM & CO., 161 La Salle St., Chicago, Ill.

GORHAM MFG. CO.,

SILVERSMITHS AND ECCLESIASTICAL ART WORKERS,

BROADWAY AND 19TH STREET, N. Y.

LECTERNS, PULPITS, CROSSES
CANDLESTICKS, CHALICES, VASES.

☞ *Photographs, Designs, and Estimates on Application.*

ST. GABRIEL'S SCHOOL,

Peekskill, N. Y.

A boarding school for girls re-opens Sept. 23d. The school is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson river, and the country for miles around. The location is remarkably healthy, retired, and favorable for both physical and intellectual development. For terms, etc., address the Sister in charge.

ST. MARY'S SCHOOL,

Knoxville, Ill

TWENTY-THIRD YEAR.

A first-class establishment, healthfully located, conducted by the officers who founded it. New buildings, new furniture, the latest methods of mental and physical culture; everything up to the times. Industrial, special, and collegiate courses. Address
THE REV. C. W. LEFFINGWELL, D. D.,
Rector and Founder.

ST. ALBAN'S SCHOOL,

Knoxville, Ill.

CLASSICAL, COMMERCIAL, AND MILITARY.

Opened September 11th, 1890. A full corps of resident Masters; first-class accommodations; complete equipment; extensive grounds. Boys are prepared for business or for college, with attention to health, manners, and morals. The number of resident pupils is limited to fifty.
THE REV. C. W. LEFFINGWELL, D.D., *Rector.*
THE REV. H. P. SCRATCHLEY, A. M., *Head Master.*

ST. MATTHEW'S HALL, SAN MATEO, California. Church School for Boys. Twenty-fifth year. The Rev ALFRED LEE BREWER, M.A. Rector.

KEMPER HALL,

Kenosha, Wis.

A Boarding and Day School for Girls. The twenty-first year begins Sept. 23, 1890. References: Rt. Rev. C. F. Knight, D.D., D.C.L., Milwaukee; Rt. Rev. W. E. McLaren, D.D., D.C.L., Chicago; Rt. Rev. G. F. Seymour, S.T.D., LL.D., Springfield, Ill.; Chief Justice Fuller, Washington, D. C.; General Lucius Fairchild, Madison, Wis. Address.
THE SISTER-IN-CHARGE.

THE REED SCHOOL.

6 and 8 East 53d St., New York.

Boarding and Day School for Girls. MISS JULIA G. MCALLISTER, Principal, succeding Mrs. Sylvanus Reed, who continues as Visitor. Twenty-seventh year begins October 1.

ST. HILDA'S SCHOOL, Morristown, New Jersey. A Boarding and Day School for Girls. In charge of the Sisters of St. John Baptist. Eleventh year begins Sept. 29th. Terms $250. Music extra.
For Circulars address THE SISTER SUPERIOR.

ST. MARY'S HALL, Faribault, Minn. Twenty-fifth year opens Sept. 18, 1890. Terms $350 per year. The Rt. Rev. H. B. WHIPPLE, D.D., LL.D., Rector; MISS ELLA F. LAWRENCE, Principal. No extra charge for French or German. Thirteen experienced Professors and Teachers. Two efficient Matrons. For admission address St. Mary's Hall.

ST. MARY'S SCHOOL.

8 East 46th St., New York.

A Boarding and Day School for Girls. The twenty-third year will commence October the 1st.
Address the SISTER-IN-CHARGE.

GLEN ELLYN---THE BEAUTIFUL.

Readers of THE LIVING CHURCH doubtless think I am enthusiastic about Glen Ellyn. I am, but not more so than those who have bought lots there. Glen Ellyn possesses every advantage desirable to make it the most popular Summer Resort in the West, as well as the choicest suburb of Chicago. By 1893 it is reasonable to expect that the lots I now offer at from $3 to $7 per front foot will be worth from $15 to $30 per front foot. This property is to-day worth more than I am asking for it, and the price will be advanced 20 per cent. on the 15th of this month on all unsold lots. A real estate investor called at my office to-day and asked my best price on 30 lots. He wanted to hold them for two years and then put them on the market. I prefer to sell to parties who are likely to improve the property, as this will enhance the value of the portion of this property which I will hold for my own use. Plats and full information by mail or upon application at my office.

R. S. THAIN,

Advertising Manager of THE LIVING CHURCH,

ROOM 38, 226 La Salle St.,

CHICAGO.

Owing to the great demand for this property, allow me to say that no lots will be reserved for strangers unless the order is accompanied by a deposit of not less than $5 per lot.

I am authorized to add that the Rev. H. S. Harrison, the publisher of *The Advance*, has examined this property and endorses my statement regarding it. Purchasers at a distance may authorize him to make their selections, and purchase money may be sent to him. References perfectly satisfactory to readers of THE LIVING CHURCH furnished.

Should you not see this advertisement until Nov. 14th, wire me and I will reserve lots for you.

FURNACES,

Hot Water Heaters,

Air Circulating Room Heaters.

FOR WARMING PUBLIC AND PRIVATE BUILDINGS.

Send for Descriptive Circulars, Prices, etc.

THE BOYNTON FURNACE CO.

47-49 Dearborn St., Chicago, Ill.

FOR Nervous Diseases or Fits, The Oxygen Nervine can not be excelled. Add. COMPOUND OXYGEN ASSOCIATION, FT. WAYNE, IND.

Clinton H. Meneely Bell Company.

Troy, N. Y.

Manufacture Superior

CHURCH, CHIME, and PEAL BELLS

McSHANE BELL FOUNDRY.
BALTIMORE, MD.
Best quality Copper & Tin For Churches, Schools, &c. **BELLS**
ALSO CHIMES & PEALS
Price & terms free. Name this paper.

MENEELY & COMPANY
WEST TROY, N. Y., BELLS
Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals.

Best quality Bells for Churches, **Chimes**, Schools, etc. Fully warranted. Write for Prices. BUCKEYE BELL FOUNDRY, **VAN DUZEN & TIFT, Cincinnati, O.**

CINCINNATI BELL FOUNDRY CO.
CINCINNATI, O., sole makers of the "Blymyer" **Church, School** and **Fire Alarm Bells**
Catalogue with over 2200 testimonials.

$1.99 buys a $12.00 genuine Silverene STEM WIND Watch. Shipped C.O.D. and examination allowed before paying for same. Address **The Nat'l Mfg. & Importing Co., 191 Clark St., Chicago, Ill.**

Convincing Evidence

That Ayer's Sarsaparilla cures Rheumatism and kindred complaints is abundant. This medicine eradicates from the blood all trace of the disease, and so invigorates the system that a perfect restoration to health is inevitable.

"In Oakland, La., 22 years ago, I had been sick a year and a half with sciatic rheumatism. The extreme pains that I suffered wasted my flesh to the bone, and my strength and vitality were well nigh exhausted. My skin was yellow and rough, showing a bad state of the blood, and it is more than likely that blood poison existed, as I have taken large quantities of mercury. After the sciatica was in a measure under control, I was put under treatment to cleanse the blood and give me strength. This was continued several weeks, but to no purpose. My physician then suggested the use of Ayer's Sarsaparilla, and it is to this medicine I owe my restoration to health. From actual experience in the use of various blood-purifiers, I am confident that Ayer's Sarsaparilla has no equal."—J. W. Pickle, Farmerville, La.

"I have known Mr. J. W. Pickle for many years, and consider him a truthful man."—R. B. Dawkins, Mayor of Farmerville, La.

☞ Be sure, in making your purchase, that the druggist gives you

Ayer's Sarsaparilla —FOR— Rheumatism.

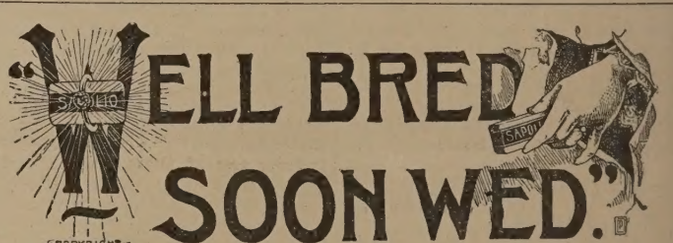
"During the past year my joints, which had become stiff and sore, caused me great pain, especially at the close of a day's work. At times my fingers were so lame I was unable to hold a needle, while the pain at night prevented my sleeping. I suffered also from nervous chills and a want of appetite. I tried outward applications and took remedies prescribed by my doctor; but all to no purpose. A short time ago my son-in-law, Wm. Woods, of Hollis, N. H., was cured by the use of Ayer's Sarsaparilla of an inflammatory disease of the eyes, and seeing him so much benefited, I thought I would try this medicine for my own trouble. The result is a complete cure of the pains, stiffness, and swelling from which I suffered so much. The Sarsaparilla has had a good effect on my appetite and nerves, so that I have better strength and no more chills."—Eliza Halvorson, Nashua, N. H.

"After being many years afflicted with rheumatism, I have used Ayer's Sarsaparilla with great success."—J. B. Bridge, Boston, Mass.

Ayer's Sarsaparilla,

Prepared by DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists.

Price $1. Six bottles, $5. Worth $5 a bottle.



Girls who use SAPOLIO are QUICKLY MARRIED

SAPOLIO is one of the best known city luxuries and each time a cake is used an hour is saved. On floors, tables and painted work it acts like a charm. For scouring pots, pans and metals it has no equal. If your store-keeper does not keep it you should insist upon his doing so, as it always gives satisfaction and its immense sale all over the United States makes it an almost necessary article to any well supplied store. Everything shines after its use, and even the children delight in using it in their attempts to help around the house.

Better than Government Bonds:

The ordinary living expenses of a family of five persons living in the customary manner of American people, amount to not less than $1,500 per year. It would require nearly $40,000 in government bonds to produce this income. Ten acres of land in the Willamette Valley planted to prunes, with an ordinary crop, at ordinary prices, will net more than $1,500, after paying for all labor placed thereon. You can buy this land of the Oregon Land Company, of Salem, Ore., in tracts of ten acres or more at from $55 to $75 per acre.

FAIRHAVEN

WASHINGTON, Pacific Coast Terminus of the Great Northern (Manitoba) Ry. Vast Resources in Coking Coal, Iron, Timber, and Agriculture. Finest harbor on Puget Sound, and nearest the sea. Mammoth shipping, mining and manufacturing interests. Magical and solid growth in one year. From an impenetrable forest to an assessed valuation of nearly $9,000,000, and a population of 4,100 (U. S. Census); electric lights, waterworks, and all modern improvements. Three railroads, 35 coast and ocean vessels already regularly calling. Extensive telegraphic and telephonic systems. Electric street railway, gas works, a $125,000 hotel. Four banks, four churches, two schools (one costing $40,000), and all prominent societies. Location unsurpassed for beauty and healthfulness. Coal, iron, and timber industries already employing thousands of men and millions of dollars. Mammoth Iron and Steel Works in progress. Fairhaven is bound to be the great commercial and manufacturing city of the Pacific Northwest. Grand opportunities for money-making. Come now and get the full benefit of rapid growth in the immediate future. SPECIAL INDUCEMENTS TO MANUFACTURERS. Address,

Fairhaven Land Company,

Fairhaven, Washington.

The Living Church.

SATURDAY, NOV. 8, 1890.

ALL who are interested in church furnishing and decoration should note the list of prizes offered by THE LIVING CHURCH for new subscriptions. It is open till March 1, 1891. Almost everything needed in the church can be obtained by canvassing for this journal.

THE diocese of Alabama has elected as the Assistant Bishop, the Rev. Henry Melville Jackson, rector of Grace church, Richmond, Va. An account of the proceedings of the special council will be found in another column.

THE proposed memorial of Dr. Liddon bids fair to be a success. About £2,500 was promised to start with, of which Lord Beauchamp has given £500, Dean Church £100, and Canons Gregory and Holland £50 each; and the total may be expected to be considerably enlarged immediately.

ALL sorts of alarming reports continue to be circulated regarding the health of the Archbishop of York, but *The World* asserts, "with the utmost confidence" that he is much better, and that he has not had a stroke of paralysis, but an attack of his old enemy, weakness of the heart.

THE receipts at the Hull Church Congress just paid expenses. The sale of tickets realized £973 8s. 3d., and the payments amounted to £970 16s. 5d., leaving a credit balance of £2 11s.10d. At Cardiff the guarantors had to pay the sum of £235, and at Wakefield, £1,240 15s. 6d.

THE Bishop of Wakefield, Dr. Walsham How, who was formerly the Bishop-suffragan of East London, delights in telling how he became recognized in East London. First, he says, they pointed at me and said: "That's a bishop." Then, after a little time, it was, "That's *the* bishop." Now it is, "That's our bishop." He was, indeed, the East Enders' bishop and friend too.

THE enthronement of the Rt. Rev. W. Saumarez Smith, the new Bishop of Sydney and Primate of Australia, took place on the 9th ult, in St. Andrew's cathedral, Sydney. The service was of a very impressive character, and the cathedral was crowded, among those present being a large number of bishops and clergy.

THE announcement of the sudden death of the Rev. Henry White, M.A., chaplain of the Chapel Royal of the Savoy, chaplain in ordinary to the Queen, and chaplain to the Speaker of the House of Commons, is the occasion of general regret. Mr. White, who was found dead in his bed at his chambers, in Lancaster place, Strand, had only recently returned from a holiday at Homburg, and was present at the re-opening services at the Savoy chapel.

A VISITOR from Lincoln (writing to the *Church Times*), says: "One of the most interesting sights of our old cathedral town is Bishop King, who may often be seen going about the streets with four or five children hanging on his arms, and others following close behind. The Bishop takes a close personal interest in the cathedral choir, and every Sunday he invites some of the boys to spend the afternoon at the palace."

THE action of the United States Express Company in refusing to handle any business of the Louisiana Lottery is highly commendable. Undoubtedly it is the most effective aid that could be rendered the Government at present in the fight that is being waged by the Postoffice Department against the gigantic iniquity. To the company this step, it is said, means a sacrifice of $100,000 worth of business annually. This is a large sum, but we predict that the express company will, in the end, be amply repaid for whatever temporary loss they may sustain.

THE new Bishop of St. Albans (the Right Rev. John W. Festing) was, on Tuesday, Oct. 14th, enthroned in the abbey church, St. Albans, the cathedral church of the diocese. There was a steady downpour of rain during the entire day, but this did not apparently deter any of those living at a distance who had resolved to witness the ceremony, though it caused inconvenience and discomfort to the large numbers of visitors arriving in the city. Lines of flags were suspended across the streets at various points, and some of the shopkeepers displayed large banners from the upper-story windows. Peals were rung on the bells in St. Peter's church and also on those of the abbey church.

ONE of the canonries of Gloucester Cathedral, which has been suspended for several years, was re-established recently under interesting circumstances. In 1888 the late Mr. John Walker, of Westbourne-house, Cheltenham, made the Bishop of the diocese the munificent offer of £5,000, bearing interest at the rate of 5 per cent. per annum, for the endowment of one of the suspended canonries. The canonry was to be permanently associated with the office of diocesan missioner and connected with the memory of the late Mr. Gambier Parry. The diocesan missioner, the Rev. W. P. Bowers, has for the past four years been supported by an income of £300 a year. The new endowment will yield £250 more, and Mr. Bowers will be enabled to prosecute with even greater success the pressing mission work in the large and scattered diocese.

DR. LIDDON'S literary executors are the Rev. C. Gore, Principal of the Pusey House, the Rev. F. Paget, Regius Professor of Pastoral Theology, and the Rev. J. D. Johnstone, vicar of All Saints', Oxford. These gentlemen will, it is said, enjoy the copyrights of Dr. Liddon's works, and will be responsible for the "Life of Dr. Pusey," and for any biography of Dr. Liddon which may appear. The consent of the doctor's sister, Mrs. King, is necessary for the publication of his private papers. He has left all his books which belonged to or were in any way connected with Dr. Pusey to the Pusey House, and the remainder of his library to Keble College, and has given particular instructions that groups of books arranged by him to illustrate particular subjects are not to be dispersed.

IN consequence of a recent melancholy suicide which took place within St. Paul's cathedral, the dean and chapter petitioned the Bishop of London "to exempt and reconcile the said cathedral church from all canonical impediment and from every profanation contracted and incurred in consequence of such act of suicide and blood-shedding." In answer to this petition, the Bishop held a service of reconciliation, which was a very simple one, consisting of prayer and intercession, followed by the reading of a document, in which the Bishop declared the cathedral to be free and exempt from all canonical impediment, and from any profanation contracted by pollution of blood-shedding. The service was not a reconsecration, but was a fitting service of intercession and humiliation after so grievous an act of desecration had taken place within its walls.

CONCERNING the recent appointment to the see of Winchester, it is said: "Bishop Thorold has made such a leading position for himself during his thirteen years' charge of the diocese of Rochester, which includes South London, that he is eminently the right man to advance to the second senior Bishopric of Winchester, of which he is to be the eighty-fourth Bishop, in succession to the venerable Dr. Harold Browne, who, after twenty-six years' service as bishop—first of Ely and then of Winchester—retires full of years, of labor, of veneration, and love. Winchester diocese comprises Hampshire, West Surrey, the Isle of Wight, and Channel Islands, and has 850,000 inhabitants, divided into 529 parishes, with 270,000 sittings. It has a suffragan Bishop of Guilford, 3 archdeacons, and 28 rural deans, besides a cathedral staff of a dean and 5 canons. The new Bishop will find about half the population and nearly three times the number of church sittings of his old diocese, of which he was the ninety-eighth bishop."

THERE was a very full attendance of clergy and laity at the diocesan conference at Winchester, when the Bishop of Winchester took an affectionate farewell of the diocese. His Lordship said that he felt that his age and the sudden and severe attacks of illness which prostrated him, left him no alternative but to place his resignation in the hands of the Archbishop of Canterbury, and it would take effect at the end of this year. Reviewing the various movements he had originated during his episcopate, he rejoiced over the establishment of the diocesan conferences at Ely, and of the Deaconesses' Institution, both founded on the principles of the Primitive Church, and doing good works. If the Church of England was to stand, it must be on the primitive principles to which she returned at the Reformation. They must hold fast to the Faith delivered to the saints once for all, and he hoped the blessing of God would be with them always. A resolution thanking the Bishop for his wise administration of the diocese was carried with unanimity.

PETERBOROUGH cathedral was re-opened on Tuesday, Oct. 14th, the dean and chapter considering the work of restoration sufficiently advanced. The work was commenced in 1883, the central tower having been condemned as dangerous. Since then the tower has been rebuilt, and much other work needed for the security of the fabric has been undertaken, including the underpinning of the transepts and the repair of roofs, the amount spent being nearly £32,000. Much has been done internally, too, including the cleaning of the nave at a cost of over £1,000, defrayed by Canon Argles, a munificent donor to the restoration fund. Some of the choir fittings have been provided by special donations, and fourteen handsome stalls have been erected, but eighteen more have to be provided. Large congregations attended the re-opening services on Tuesday. The Bishop preached an eloquent sermon in the morning, when the offertory amounted to £533, including the cost of a stall £125. The dean presided at a luncheon in the afternoon, when another stall was promised by Mr. Heygate, of Leicester, and Archdeacon Farrar preached in the evening.

THE religious statistics of the British Army which have just been issued, are interesting. They show that out of a total of 199,473 non-commissioned officers and men, 137,973, or 677 pe thousand, belong to the Church. I the same proportion of the whole o the population of Great Britain and Ireland, now estimated to be about forty millions, were Churchmen—and it is far higher, as the army is not recruited from classes in which Church men are especially numerous—there would be more than twenty-seven millions of Churchfolk in Great Brit ain and Ireland. There are really, however, as far as can be estimated, rather more than twenty-nine millions. It is gratifying to find that, notwithstanding the unfavorable recruiting influences, the proportion of Churchmen in the army is so high: 37,278 men, or 187 per thousand, return themselves as Roman Catholics, which would give that body about 7,480,000 adherents in Ireland and Great Britain; 15,444 men, or 78 per thousand, call themselves Presbyterians; 10,387 men, or 52 per thousand, are Wesleyans; 1155, or six per thousand, belong to other 'isms,' which gives these bodies respectively 3,120,000, 2,080,000, and 240,000 members.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

The Chicago Times gives an interesting account of the work of the Sisters of St. Mary. Among the many charitable works of Chicago there is none that is more simple or more effective in its degree than that carried on by the Sisters of St. Mary on the South and West Sides. Their mission house, on Washington boulevard, of which mention has been made already, is now under roof, and will probably be ready for them by the latter part of the winter. In the meantime they are vigorously carrying on their work in their present confined quarters, at 12 South Peoria st., with gratifying results. Their mothers' meeting is as large as the rooms will allow, and an intense interest has been developed among these women, into many of whose lives so little pleasure comes. They look forward eagerly to the weekly gathering, when they bring their babies to be cared for by other loving hands, while theirs are engaged in making dresses and the like from the material supplied them, and in pleasant and innocent talk, or in hearing wisely-worded instructions. Not all who attend these meetings, however, are there to be helped. Some, with a praiseworthy zeal, though poor themselves, come to help, and not alone on the weekly day of gathering, but again and again through the week they come to aid the Sisters in cutting out and preparing work, or in sorting and putting away the partly-used garments which are sent for distribution. These women hold themselves ready to go at the first call to visit any case of sickness, yet their home duties are not neglected, but done, if possible, with greater fidelity than ever.

Another work which the Sisters are about undertaking is that of training young girls in all household duties, taking them for that purpose into their own houses, and giving them support and training until they are fitted physically and morally to go out and take up their work in the world. They will begin with only two or three girls, for they have accommodations for no more, but they hope when once in their new house to carry on this branch of their work on a much larger scale. Of course this all needs large provision of means, for young and growing girls cannot be clothed and fed, or mothers' meetings supplied with materials, or provision be made for the sick and destitute, except at some cost. The Sisters have no revenues of their own, even their own support being guaranteed them by their friends, and they are compelled to rely for the means to carry on their work on the good will and generosity of the charitable. Their first and most imperative want is now and always money. But they need also what some perhaps can supply with greater ease than money. They want cradles for the babies and rocking-chairs for the helpers who tend the babies while the mothers are sewing. They need gingham, and calico, and warm flannels, and dress goods, and materials of all kinds, in bolts and yards, or even small remnants, for the dresses and other garments which are made at the mothers' meetings. They need buttons, and needles, and thread, and scissors, and a sewing-machine. And they need more yet, for their mission is to relieve as well as to cheer: cotton-batting and cheese-cloth, or other materials for comforters, scraps for patchwork quilts, shoes and stockings for young and old, serviceable clothing that has been outgrown or laid aside by the wearer, mattresses, pillows, bedding, towels, jellies and delicacies for the sick, and canned goods for the well—everything in fact, that the rich have and the poor need is received gladly by them and used wisely.

For the successful prosecution of their various works they need the personal help of ladies who can give a certain time each week to preparing work for the mothers' meetings, taking care of the babies, helping in work with the boys' guild, or that for girls, or in visiting with the Sisters some of the cases of need and sorrow and suffering that are constantly brought to their notice. And any one who has a "gift" will find admirable opportunity for using it for the pleasure of these less-favored ones. The Sisters receive all gifts and meet their friends or others wishing to learn more of their work, for the present, at their house, 12 South Peoria st.

At the church of St Clement, Sunday night, Oct. 19th, the Rev. Canon Knowles reviewed the work of the Sisters of St. Mary on the South Side. It was the third anniversary of the location of the Sisters in this city. They have established a mission house at 2406 Dearborn st. Since January, 1888, these two faithful workers have assisted 292 families, have made 1,780 visits, and have 178 families on their visiting list. They have organized and are the directing spirits of the Class of Mothers, numbering 36 members; two Girls' Friendly Societies, numbering 87; a Boys' Friendly Society, numbering 65. By their mission work 44 persons were baptized and 33 confirmed. They have received in small contributions over $1,000, which is to be used in the erection of a home for self-supporting girls. Among their many labors none are more worthy of mention than their weekly visits to St. Luke's Hospital, where their ministering hands alleviate the sufferings of the sick and wounded.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—A letter by the Presiding Bishop, and signed by other bishops, some 25 or more, has been sent out saying that the "Church Temperance Society asks for the setting apart of Sunday, Nov. 16th, as a day when the great subject of temperance may be presented to our people." It is scarcely needful," they say, "that we should urge the necessity of plainly dealing with so destructive an evil as intemperance, such a necessity must be obvious to all Christian men. But we do earnestly desire to express our earnest conviction of the wisdom of the methods adopted by the Church Temperance Society, and we cordially second their desire, affectionately requesting the clergy of our several dioceses and jurisdictions, to set forth, in sermons on the day above indicated the duty of all Christian people in helping to restrain the monstrous evil which is working such harm to the bodies and souls of men."

All the services of the annual convention of the society will be held at Annex Hall, the headquarters of the society, 14 and 16 Fourth ave. The first or business session, for the purpose of reading the annual report, electing officers, etc., will be held on Nov. 17th, at 2 P. M. At the second session, to be held in the evening at 8, the Bishop will preside, Bishop Coleman, of Delaware, speaking on the society, its basis and objects, and Dr. Howard Crosby speaking on restrictive or prohibitory legislation. At the third session, to be held on Tuesday evening, Nov. 18th, the chairman will be Bishop Doane, when Dr. Greer, of St. Bartholomew's, will speak on rescue work in large cities, to be followed by several other speakers. The general public will be heartily welcomed.

On Monday, the 27th, the central educational board of the Church, called the Church University Board of Regents, met at the diocesan house. The advocate and general secretary of the board, President E. N. Potter, of Hobart College, acted as chairman and read his annual report. President W. P. Johnston, of New Orleans, resigned on account of inability to attend the meetings. Among the number of important things acted upon was the proposed meeting of a general conference in this city next May, to be attended by all educators of the Church in the United States. Among those present were the Rev. Drs. Dix, Huntington, Greer, Prof. Drisler of Columbia College, Prof. Coppee of Lehigh University, and Bishops Whipple, Quintard, and Doane.

At a meeting of the general managers held the same day at St. Luke's Hospital, the officers of the board were elected for the year as follows: *President*, G. M. Miller; *first vice-president*, Percy R. Pyne; *second vice-president*, Henry A. Oakley; *treasurer*, Gordon Norrie; *secretary*, Benson Lockwood.

On the afternoon of the same day, Miss Marion Scott Hare, daughter of J. Montgomery Hare, was married to Frederick Kingsbury Curtis. The ceremony was performed in Grace church by Bishop Hare, uncle of the bride, assisted by the Rev. Dr. Huntington.

On the Sunday evening previous, the Rev. Isaac C. Sturges, who for some months has been chaplain of St. Barnabas' House, Mulberry st., delivered his farewell sermon, having been elected assistant minister at Zion and St. Timothy's. Since his coming to St. Barnabas', the congregation has largely increased, and the people gave expression to their appreciation and good will in gifts of flowers, books, and a check. The books, it is understood, included an entire set of Cardinal Newman's sermons. Mr. Sturges had been previously an assistant at Zion church.

In the Rylance Quackenboss trouble, in which Dr. Rylance, rector of St. Mark's, brought suit against Nicholas Quackenboss for slander, the former obtained a verdict of $10,000, Mr. Quackenbos letting the case go by default. In putting forth his stories he claims to have been imposed upon, and is understood to have made a complete retraction before the committee appointed by the Bishop. Execution on the property of Mr. Quackenbos could not be satisfied, and a week or two ago he was arrested, and has been held in the custody of the sheriff. The counsel for the defendant satisfied himself that he was not possessed of so much money, and the judgment has been satisfied in the sum of $2,000 and sheriff's fees. Dr. Rylance has received many congratulations in view of his vindication in this unfortunate affair.

The third application of the rector's party in St. Stephen's church, to compel the treasurer to affix the seal to the agreement of consolidation with Holy Trinity, has been denied by Judge Lawrence, of the Supreme Court. Judge Patterson has also refused the application of the consolidation party to have the three members of the vestry ousted who were not so ousted in the Court of Common Pleas, and to have the vestry which had been in power the previous year declared to be holding over.

A certificate of incorporation of the Order of the Brothers of Nazareth has been filed at Albany. The objects are industrial, in the matter of agriculture, mechanics, or other pursuits necessary to make good citizens; educational and preventive work among boys between the ages of 10 and 18; the care of the suffering; the reformation and restoration of the vicious; and the purchase or acquisition of buildings necessary for the purposes of a trade-school, a school for secular and religious education, a hospital, and a home for inebriates. The certificate was approved by the State Board of Charities. The principal place of conducting the business of the society is in this city. The directors or managers for the first year are the Rev. Sturges Allen, the Rev. Daniel I. Odell, Gilbert Tompkins, known as Brother Gilbert, Louis Loney, known as Brother Louis, and Gilbert Winter.

In the tower of the new St. Andrew's church has been placed a chime of ten bells, manufactured by Messrs. Meneely. They were rung for the first time on All Saints' Day eve. They will be known as the "Seguin chime," and are a memorial of Anne Seguin. Without and within, the church is making rapid progress toward completion, and will undoubtedly be ready to occupy on St. Andrew's Day. Without, little remains to do except to cover and slate the iron frame-work of the upper part of the spire. Within, the organ is being put in position on the north side of the chancel, while various work connected with the stained glass windows, the pulpit, font cover, etc., is being done by Cox Sons and Buckley, and the Messrs. Gorham and Lamb. The new church will seat about 1,400 people, and will have no obstructions to speak of, from end to end. It is a very substantial piece of work, and will be in every way worthy of the parish and of the neighborhood.

The new church of the Holy Innocents', to be erected at Lenox ave., the continuation of Sixth ave. and 146th st., will have a clear field. It will not be long before the entire region will be taken possession of. The parish, which begins at 135th st., extends a mile northward, drawing however to a point between the river and the high elevation on the west. It is the upper end of what used to be known as Harlem Plain. Over $30,000 are in hand with which to build the church, which, it is understood, will soon be proceeded with.

GENERAL THEOLOGICAL SEMINARY.—The Rev. Prof. Walpole is now located with his family at 412 W. 20th st. Before he left "his charming home at Truro" he had two important personal interviews with the Archbishop of Canterbury (formerly his own Bishop) regarding the Assyrian Mission, in which Prof. Walpole is deeply interested. The Archbishop spoke with high appreciation, as he did also in his public address, of the good done on behalf of that mission by the students of the seminary in New York.

Prof. Walpole's Divinity Lectures for Women, before the Society for the Home Study of Holy Scripture and Church History, a year ago, were well attended by an intelligent class, and much pleasure is manifested that tickets are now out for a similar course at 9 University Place, beginning Nov. 3rd, and closing April 27, 1891.

Friday, Oct. 31st, the eve of All Saints', was a memorable day at the seminary. It was kept as the anniversary of the dedication of the chapel, a day of commemoration of all departed benefactors and founders, and as Matriculation Day. Matins were sung at 9 A. M., to Gregorian tones, there being special Psalms and Lessons. At 11 A. M. the High Celebration of the Eucharist began. A choir of about 30 voices sang Garrett's Service in F. The offertory solo was from Gaul's "Holy City." "Behold, I create a new heaven" was exquisitely sung by Mr. C. W. Bispham, of the senior class. The Celebrant was the Bishop of Tennessee, the gospeller the Bishop of North Carolina, the epistoller the Bishop of Milwaukee, the sermon being preached by the Bishop of Delaware. During the service the matriculation vow was read by the dean, to which about 60 new men subscribed. After the service a lunch was served in the library to the bishops, visitors, and newly matriculated students. At 5 P. M. Evensong was sung, also with special Psalms and Lessons.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

A correspondent sends us the following interesting sketch of events past and present, in this diocese:

"To begin with the most recent news first, the tenth annual meeting of the Connecticut Branch of the Woman's Auxiliary was held at Christ church, Hartford, Oct. 30th. These meetings have always been stirring affairs in the diocese. Interest in the Church's work West and South is more due to these than any other efforts, perhaps. Until Bishop Elliott's silver tongue was silent, his coming was eagerly expected, and now we have learned to love his successor. We miss Bishop Tuttle's vigorous speech, as he has received the preferment he deserved. We hope not to miss Bishop Brewer's ringing and manly words for a long time yet. Bishop Paddock has won earnest regard, hearts have been moved by Minnesota's St. John of later days, and recently Bishop Talbot has won his assured place. But, as the author of Hebrews might say, the time would fail me to tell of others by whose visits our interest in missionary work has been increased and many spiritual activities quickened. This year Miss Emery, and Miss Spencer of China, the Bishop of Kentucky and Western Texas, and Dr. Huntington, were announced.

"Dr. Jackson of Richmond has been called to St. John's, Bridgeport, but I have not heard if he has accepted. It is to be hoped that he will do so, for many of us have re-

gretted that so important a parish has been so long vacant. When we are as true to our theory of the Episcopate as Methodists and Romanists are to theirs, such an hiatus in the orderly course of Church work will be unknown. Bridgeport has had a loss in the Rev. Millidge Walker's removal, and a gain in the Rev. H. M. Sherman's accession at St. Paul's. It is a live parish, and the present rector will carry on the work already in such excellent movement.

"The Rev. H. N. Cunningham of Christ church, Watertown, removes to Waltham, Mass. For five years he has been giving that region a thorough stirring up, being especially prominent, perhaps, in the St. Andrew Brotherhood work. We shall miss his "large-hearted, breezy Christianity," to use a phrase THE LIVING CHURCH applied to Dr. Rainsford.

'Long ago—pardon me for not saying how long—the Bishop blessed St. Paul's parish house, in New Haven. As one comes up Chapel st. from the water, the high, plain front and solemn towers of St. Paul's loom up, flanked by ivy-covered walls. Then as you turn to the left on Olive st., the parish house juts out in the rear close on the street. The house will be a centre of many useful activities; it is the third in the city, now, the others being at Trinity and St. Thomas'. Only last week the Young Woman's Christian Association met in the St. Paul's house. All this helps to win and impress our fellow Christians, besides making the Church a fountain as well as a cistern. While we are on the subject of parish houses, it may be added that the corner-stone was laid for one at St. John's, Waterbury, last July. This will make St. John's one of the best equipped parishes in the diocese. It has a noble church and a chapel, one of the best rectories in the diocese, a fine organ and efficient musical force, an excellent chime of bells, funds for parish library, repairs, and the poor, and now will have a home for parish workers.

"Among the most notable of recent events, was the laying of the corner-stone of St. John's, Stamford. The parish has already the finest rectory in the diocese, and will now, undoubtedly, have the finest church edifice."

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

The Rev. Walter H. B. Allen, of Stafford Springs, Conn., has accepted a call to St. Luke's, Sea Cliff, and will enter upon his duties there, on the second Sunday in November. He will serve as the assistant of the rector of St. Paul's parish, Glen Cove, of which St. Luke's is a mission, until a parochial organization is effected, when he will become rector of St. Luke's parish, Sea Cliff. His salary is $1,000, and a fine house has been offered for his use, by a generous and wealthy patron of St. Luke's.

St. Paul's parish, Glen Cove, seems to be in a prosperous condition all round. The morning congregation fills the beautiful church, the Sunday school fills the parish building, a number of improvements have recently been made within and without the church, a good beginning has been made toward cancelling one of the mortgages, the bills are all paid up to date, and there is generally a surplus in the treasury. There are large accessions of wealth and population pouring into the vicinity, and the outlook for the community is a bright one.

BROOKLYN.—The Rev. William H. Thomas, formerly in charge of the New England Congregational church in South 9th st, surprised his congregation some time since by resigning. It is understood that he will take orders in the Church, and that, though going abroad for awhile on business, he expects to finally work under the Rev. Dr. Hoskins, rector of St. Mark's.

On Sunday evening, Oct. 26th, there was a special musical service at St. Ann's, in connection with the important change in the chanting, which had been introduced the Sunday evening previous, much to the delight of the large congregation. This was the use of Elvey's Psalter, which the choirmaster considers the best in existence, and this is believed to be the only instance in which the book is being used in any church in this country.

A new chapter called the Knights of St. John was recently organized in St. John's church. It is to meet every Saturday night in the choir room for social enjoyment and will give monthly entertainments. A cassock and cotta debt of $282 has been discharged in full, while there was no temporary borrowing, as in other years, to meet current summer expenses. In the infant class, the children instead of being taught in a body are separated into small classes according to age and capacity, each class being put in the hands of a competent teacher. When a child has become fairly familiar with the catechism, it will be transferred to the main department, and take up in course a graded system based on Bishop Doane's series of manuals of Christian doctrine, which has been introduced in the school for the first time.

The St. Michael's branch of the Girls' Friendly Society held its first anniversary in St. Michael's church, on Sunday evening, Nov. 2nd, the Rev. Dr. Richey of the General Theological Seminary, preaching the sermon.

On the same day the Rev. C. L. Twing, rector of Calvary church, having recovered from his recent illness, officiated at both services.

LONG ISLAND CITY.—The locality of St. John's church, which was a fair section when the church was established some 30 years ago, has become so disagreeable on account of the many factories surrounding the property, that it is proposed to remove the building to a central site in the parish, which can be obtained on very reasonable terms. It is also proposed to sell the old site, but the cost of moving, repairs, etc., will be about $4,000, in excess of what can be obtained for the old location. It is also intended to build a parish house in this missionary field and an appeal is made to help meet the outlay. The congregation is working hard to accomplish this enterprise, but it is small, and a heavy debt would prove very burdensome. It is conceived however, that the welfare of the church demands an immediate change. These worthy endeavors are endorsed by the Bishop of the diocese.

ALABAMA.

RICHARD H. WILMER, D.D., LL.D., Bishop.

The special council of the Church in this diocese, convened by the Bishop, assembled in St. Paul's church, Selma, Wednesday, Oct 29th. Morning Prayer was said by the Rev. Messrs. Fitts and Dye, and the Bishop celebrated the Holy Communion, assisted by the Rev. Messrs. Smith and Bannister, and preached a powerful sermon from St. John ix: 5. Immediately afterwards the council was called to order by the Bishop, the Rev. Dr. Cobbs elected secretary, and 22 clergymen and lay delegates from 25 parishes, were found to be present. Adjournment was then made for dinner.

The council assembled again at 4:30, and after a short discussion, the clergy retired for consultation, and to select a name to be presented to the laity. Four nominations were made, but after several ballots were taken, the Rev. Dr. R. S. Barrett, of Atlanta, Ga., was chosen. The clergy presented the nomination to the laity, who themselves went into a secret session of some hours' duration, ending in a refusal to concur. The clergy held another conference, but without result, as it was impossible to secure a majority vote for any one candidate. They reported their failure to the house, and it was then proposed to lay the whole matter over until the next regular session of the council in May, 1891. This motion was voted down, as was also one to adjourn until Thursday morning. The majority of the council evidently felt that they had come there to elect an assistant bishop, and did not propose to leave until they had accomplished their object. Nominations were then made in open council, and after full and free discussion, the Rev. Henry Melville Jackson, D. D., rector of Grace church, Richmond, Va., was unanimously elected. The secretary was instructed to inform him by telegraph of the action of the council, and the Rev. Messrs. Lancaster, Barnwell, and G. C. Tucker were appointed the formal committee of notification. The Bishop made a short address of felicitation, and after singing the *Gloria in Excelsis*, the council adjourned at 12:15 A. M.

It must be understood that the discussion over the nomination was not caused by any lack of harmony in the council, but by an honest desire to secure the best possible man for the office. Every one, both of the clergy and the laity, seemed to feel the importance of the occasion, and the friends of the other nominees, while of course disappointed, yet cheerfully acquiesced in the decision of their fellows. There was no anger nor unfair criticism, and all rejoiced when a final decision was reached. Dr. Jackson can count upon a full and hearty welcome from all his people, should he accept the call which we believe was inspired by the Holy Spirit.

Dr. Jackson is rector of Grace church, Richmond, Va. He comes of a Virginia family of preachers. He is the leader of the High Church in his State, and occupies the place in Virginia that Bishop Wilmer occupied when called to the bishopric. He is a man of highest character, distinguished talent, and very popular as a minister and preacher.

MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. D., Bishop.

BOSTON.—The Episcopalian Club had its first autumnal gathering, Monday, Oct 27th, at the Hotel Vendome. The chairman of the executive committee, Mr. A. J. C. Sowdon, presided. Regret was felt at the enforced absence of two members, Dr. Geo C. Shattuck and Ex-Governor Rice, on account of illness. The topic of discussion was Church architecture, and was opened by Mr. Arthur Rosch. He said that religious buildings are the visible sign of spiritual beliefs, and architecture embodying the characteristic functions of differing services and creeds should vary more or less for every religious sect. He called attention to artistic adaptation to Church service as well as artistic beauty in its designs as an important consideration from a Church point of view. The Rev. Leighton Parks took a more spiritual line of thought, and affirmed that the tendency as far as our Church is concerned, is to preserve, not the Gothic idea, but that of the Greek cross, emphasizing the human aspect of divine love and brotherhood of man. The Rev. H. G. Wood, an experienced architect, and one who has rendered valuable service in this respect to the diocese, advised the formation among men of means of a building guild to erect mission churches, subjecting themselves to an annual assessment, a committee of their own members seeing to the distribution of funds. Other speakers were Henry M. Burleigh, of Athol, the Rev. S. R. Fuller, R. Clipton Sturgis, and R. A. Cram.

At the November meeting of the club, the choir of St. Paul's will perform Church music, dating from the 16th century to the present time.

NEWTON LOWER FALLS.—On Wednesday, Oct. 22nd, Miss Edith Parker Jordan, daughter of Mr. Allen Jordan, of Newton Lower Falls, was married to the Rev. H. Usher Monro, rector of St. Mary's church.

CAMBRIDGE.—The Rev. Edward Gushee, rector of St. Philip's church, has gone to the South for two months. During his absence, the parish will be under the charge of the Rev. J. I. Coolidge, D. D.

SOUTH ADAMS.—The Rev. Albert Danker, Ph. D., for some time the assistant at St. Stephen's, Pittsfield, has accepted the rectorship of St. Mark's church. In connection with this work, there is a German congregation which was organized by the Rev. Mr. Smythe, the late rector, and Dr. Danker will preach in German every Sunday afternoon.

WILLIAMSTOWN.—Nearly $7,000 has been raised towards the new chapel, which will cost in the neighborhood of $12,000. The rector is the Rev. Dr. Bartlett, who is also instructor in Hebrew in Williams College.

GREAT BARRINGTON.—The second of a series of annual meetings of the Woman's Auxiliary in Berkshire county, was held in this parish on Tuesday, Oct. 28, the feast of St. Simon and St. Jude; six parishes were represented. At the celebration the Rev. Wm. M. Grosvenor of Lenox, preached a powerful sermon from St Jude v: 19. The afternoon was devoted to a business meeting, followed by Evening Prayer, at which stirring addresses were delivered by the Rev. F. R. Graves of the China mission, and the Rev. W. W. Newton, of Pittsfield. The former made a powerful appeal for helpers in the work among Chinese women, and the latter devoted his time to showing the strong claim which foreign missions have on the Woman's Auxiliary. The rector of the parish, the Rev. B. Foster, made a brief address, indicating the principal objects of such a meeting, and the good results which might be expected to flow from it.

A Retreat for the clergy will be held in Boston, the first week in Advent, conducted by the Rev. A. C. A. Hall.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

The Rev. Dr. Cleland Kinloch Nelson dean of the Convocation of Washington, died Oct. 30th, at Belvoir. He came of an old Virginia family, and was born at Belvoir, the homestead of the Nelsons in Albemarle county, in 1814. Dr. Nelson received his early education in Virginia, and completed the secular part of it at Dickinson College, Pa. After his graduation he studied theology at the Theological Seminary near Alexandria, Va., where he was ordained in 1838 by Bishop Meade.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

The 8th annual conference of Workers of the Church among colored people was held in the church of the Crucifixion, Phila., on Oct. 28, 29, 30. It began with a celebration of the Holy Communion. In the sermon the Rev. Paulus Moort of Liberia, urged the religious education of the colored race in America, in Africa, and wherever they are found. He urged that the colored race be active in the matter as well as their white brethren, and said that the assistance of Him who made all men equal was on their side.

The Rev. T. W. Cain of Texas, was made chairman at the meeting of the conference in the afternoon, and the Rev. George F. Bragg, Jr., secretary and treasurer. The Ven. Archdeacon C. J. Clay Moran, of Annapolis, made an address upon his work among the colored people in Maryland. In the evening the prospects of the Church work among the colored people was discussed by the Rev. H. Pallam Williams, the Rev. H. C. Bishop, and Mr. W. C. H. Curtis.

The sessions of the second day were given to close consideration of the business before the conference. The chairman appointed as a committee on the question of a fund for erection of churches, etc., the Rev. Messrs. George F. Bragg, Jr., H. C. Bishop, C. B. Perry, H. L. Phillips, and John W. Perry.

In the discussion upon the resolutions it was strongly urged that a colored man should be placed upon the commission on the work among the colored people. The chairman, the Rev. T. W. Cain, said: "There can be no work for the colored race without a colored man as their representative." H. W. Grimes, ex-Attorney-General of the Republic of Liberia, offered a resolution asking for the appointment of a committee of three to prepare a paper on the subject. The Rev. Messrs. W. C. Clapp, H. V. Tunnell, and H. W. Grimes, were appointed. The discussion in the evening was on the best manner of extending the Church and increasing the efficiency of the parishes. Papers were read by the Rev. Messrs. A. C. Brown, H. R. Sargent, W. C. Clapp, the speakers were the Rev. T. W. Cain and the Rev. George F. Bragg.

On the morning of the third day the business committee offered a series of resolutions which, after amendment, were passed as follows:

WHEREAS, a memorial asking that a colored man be appointed on the Church Commission for work among the colored people was presented by action of the conference to the first Missionary Council assembled in the city of Philadelphia, but no favorable action has been taken up to this present time, AND WHEREAS, we feel more deeply than ever the need of such recognition on the part of the Church, of its colored members, and also of the appointment of colored men to positions of responsibility and honor in connection with the colored work in the country; therefore, be it

Resolved, That the conference feels it incumbent upon it to put on record its regret at the apparent disregard of its request, and to give for this action its reasons, in brief, as follows:

1. Self-respect is a Christian virtue, and necessary to the healthy development of an individual or a race. Self-respect is hindered if the colored people of the Church feel that the doors of the highest position representative of their race in the work of the Church are closed against them.

2. Faculties are only developed by use, and the placing of responsibility begets the ability to bear it.

3. Under existing social conditions, only colored persons can get close enough to our people, in the great majority of cases, to fully sympathize with their needs.

4. We are convinced that there are colored men, both among clergy and laity, of sufficient ability to fill the places of responsibility which might be entrusted to them.

Resolved, That a copy of these resolutions be sent to each member of the Church commission for work among the colored people.

The Rev. W. C. Clapp, the Rev. George F. Bragg, Jr., and the Rev. H. L. Phillips were appointed to superintend the publication of an official organ of the conference.

In the evening Archdeacon Perry delivered an address on "Church Schools."

The new rectory of Emmanuel church, Holmesburg, though occupied by the Rev. D. C. Millett, D. D., and his family, was formally dedicated by the Bishop on Tuesday, Oct. 7th. It is built of brown stone, and cost $15,000, of which $11,000 was supplied from the estate of the late Joseph E. Temple, by the executor to whom discretionary power had been given. The balance was contributed by the congregation.

The Rev. J. Blake Falkner, D. D., rector of Christ church, Germantown, has decided to utilize the lay element of his congregation after Evening Prayer on Wednesday evenings, when they will deliver addresses on the Men of the Old Testament and their times.

The 21st Sunday after Trinity was observed as Foundation Day at St. Mark's church, Frankford. At the 9 o'clock service, the sermon was preached by the Rev. D. I. Hobbs. The rector, the Rev. Frederick B. Avery, LL. B., preached the annual sermon at the mid-day service, in the course of which he referred to the trials through which the parish has passed during the last year owing to the defection of the assistant minister to the Reformed Episcopal Body. He said that there were 800 families connected with the parish, which furnish 1,050 regular communicants, and a large number who are irregular. The total offerings were $14,712, $3,000 of which was spent in improvements, $6,000 in current expenses, and $5,000 went to missions and charities. The offerings were $110 more during the past six months than during the corresponding period of the previous year. There was a re-union of the Sunday schools in the afternoon, and the annual sermon to the Bible classes was preached in the evening by the Rev. G. H. Kinsolving.

The Rev. John R. Moses preached before the St. Agnes' Guild, of St. Timothy's church, Roxborough, on Wednesday evening, Oct. 30th, the occasion being the 10th anniversary of the guild. His theme was Church work in all its branches. The guild has 60 members and is in a most prosperous condition. Miss Georgia Andrews is matron of the guild.

PHILADELPHIA.—Through the exertion of the ladies connected therewith, there has been placed in the French church, St. Sauveur, a new pipe organ, built expressly for it by the Roosevelt company. There has also been presented a panel picture, by M. A. Durin, a French artist of distinction, residing in Philadelphia, the subject of which is, "*Religion et Patrie*," it being a representation of Jesus replying to the question: "Is it lawful to give tribute to Cæsar or not?" Artistically grouped are 16 life-sized figures, which, in the execution as well as in the grouping, make an interesting study.

On Wednesday afternoon, Oct. 15th, Bishop Whitaker laid the corner-stone of the new parish house of the church of the Advent, which we have already described in our columns. Addresses were made by the Bishop and the Rev. S. D. McConnell, D. D.

The second of the Days of Intercession for Sunday schools was observed by a conference of Sunday school workers, at Grace church, on the afternoon of Monday, Oct. 20th, in which the Rev. James S. Stone, D. D., the Rev. Herman L. Duhring Messrs. William Waterall, Geo. C. Thomas, and others, took part. From the reports distributed, it was shown that the Sunday schools of the diocese, by their Lenten and Easter offerings, had contributed to missions $6,722.11, and during the 13 years that they have been so contributing, the offerings have amounted to $89,139.93; besides that given to missions, there were this year special offerings amounting to $1,765.24, making the total $8,487.35. A special service was held in the evening, when the Rev. Dr. Stone and Mr. George C. Thomas made addresses.

The convocation of Chester has decided to change the time of its annual meeting from the early part of May to the last Tuesday in that month, and it will assist in raising funds for the erection of a parish building for St. John's church, New London.

The announcement which we made that the Rev. James S. Stone, D. D., rector of Grace church, would deliver in that church and repeat in the church of the Holy Apostles, during this winter, a course of sermons on "Princes in the Heavenly Kingdom," has called considerable attention to the fact. Much interest has been awakened in them, and both churches were crowded upon the first of these occasions.

At the request of the Standing Committee, of which he was the honored president, a service commemorative of the late Rev. Daniel R. Goodwin, D.D., LL. D., was held in the church of the Saviour on Sunday evening, Oct. 26th, when the Rev. J. H. H. Eccleston, D. D., preached the sermon, in the course of which he spoke of his cleanness of thought, conscience, and heart.

The Rev. Duncan Convers, rector of St. Clement's church, who for the past ten months on account of ill-health, has been travelling in Europe, South Africa, and India, was tendered a reception by the Guild of the Iron Cross, on Tuesday evening, Oct. 28th, and was presented with an oak cross 4 feet long, on which is a crucifix, 23 and one-quarter inches in height, of Munich stone. Beneath the cross is a brass plate, set on a tablet of oak, which bears the following inscription:

To the glory of God and as a thank-offering for the restoration to us of our beloved rector, the Rev. Father Convers, S. S. J. E., after a prolonged absence through illness. By the Guild of the Iron Cross, A. D. 1890.

The crucifix is to hang in St. Clement's Hospital.

The venerable and most highly esteemed Rev. Henry Jackson Morton, D. D., rector *emeritus* of St. James' church, entered into the rest of Paradise, on the morning of All Saints' Day, from the residence of his daughter. Dr. Morton was the youngest of nine children born to Major-general Jacob Morton and Catherine Ludlow, his wife. He was born in New York City, Sept. 28th, 1807. He graduated from Columbia College with honor in 1827. For a short time he read law in the office of his brother, Washington J. Morton, and developed considerable talent as an artist. In 1830 he graduated from the General Theological Seminary, N. Y., and the same year he was made deacon by Bishop Hobart. Near the close of the same year he accepted a call to become the assistant minister of St. James' church, Phila., being ordained priest by Bishop White. After five years' acceptable service as assistant minister he spent some time in Europe. He was elected rector in 1837, and continued such until the close of 1886, when by reason of his advancing years he resigned his work to younger hands, and on Jan. 10 1887, was elected rector *emeritus*, with full salary until his death He was thus connected with the parish of St. James for about 60 years. For many years he was a member of the Standing Committee, and for 20 years its president. He received the degree of D. D., from the University of Pennsylvania, of which he has for years been the senior trustee. In 1831, he married Helen, daughter of Henry McFarlan, of New York. She died in 1849. Three daughters and one son survive Dr. Morton, the later being Prof. Henry Morton of the Stevens Institute of Technology, Hoboken, N. J. He was buried at the church of St. James the Less, Falls of Schuylkill, on Tuesday, November 4th.

Reports were presented by the Rev. Edgar Cope and the Rev. John A. Goodfellow, on Tuesday afternoon, Oct. 28th, to the North-east Convocation which met at that time in the church of the Annunciation. A committee was appointed to confer with the vestry of the church of the Messiah, Port Richmond, the rectorship of which is now vacant, as to the missionary work of the parish. In the evening a missionary meeting was held, when addresses were made by the Rev. S. D. McConnell, D. D., president of the convocation; the Rev. I. L. Nicholson, D.D., the Rev. W. W. Webb, and the Rev. John A. Goodfellow.

On Wednesday afternoon, Nov. 5th, the Rev. James S. Stone will begin the fifth series of Bible readings which have been so popular, and which have always drawn large numbers, some times completely filling the church.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

APPOINTMENTS BY THE ASSISTANT-BISHOP.

NOVEMBER.

4. Woman's Auxiliary, Harrisburg.
5. Trinity, Chambersburg.
6. St. John's, Carlisle.
7. St. Luke's, Mechanicsburg.
11 Board of Managers, New York.
16 St. John's, Ashland; Trinity, Centralia; Mission, Girardville.
17. Church of Faith, Mahanoy City.
18. St. Paul's, White Haven.
23. St. Philip's, Summit Hill; Mission, Lansford; Calvary, Tamaqua.
30. St. John's, York.

DOUGLASSVILLE.—Parish day and Harvest Home were united and observed in St. Gabriel's parish, on Oct. 15th. The congregation of this old parish joined with their rector in making it a day of earnest prayer, meditation, and thanksgiving to God. All met together for the noonday and evening meal as one family, thus joining each to the other in the closer bonds of Christian fellowship. A series of special Mission services will be commenced in St. Gabriel's church, beginning Nov. 23rd.

The Douglassville correspondent of the *Reading Evening World*, writes: "A new life and atmosphere seems to have been brought into the midst of our little community by the opening of the library and free reading room. This project was first started by the Rev. William Du Hamel and several other gentlemen of Douglassville, but it was really made possible by the generous gift of John H. Krause, of Philadelphia. His gift of over $1,000 was augmented by returns from the lecture course and a gift of Colonel Messhert. A formal and enjoyable opening was held a few weeks ago. The room which has been remodeled and beautified, is the upper room of the old St. Gabriel's church. Although this is the case and although the rector of St. Gabriel's church is deeply interested in the project, and works for it with might and main, it is in no sense a parish affair but belongs to the whole community."

READING.—The Rev. William Du Hamel conducted a series of special Mission services at St. Luke's chapel, beginning Sunday, Oct. 26th. The missioner held in the afternoon children's services, and made a short address each evening, while the Revs. Dr. Orrick, L. R. Dalrymple, C. L. Cooder, J. Powers, John Long, S. Kelly, and W. J. Wilkie preached on their respective evenings.

The Rev. L. R. Dalrymple is preaching a series of special sermons morning and evening. "The Beatitudes" is the subject of the morning sermons, while "Christianity's claim upon the nineteenth century" is the subject of his evening discourses. The latter is to continue until Advent, in the following order: Oct. 19th, "Man needs religion;" Oct. 26th, "Christianity, the only religion;" Nov. 2nd, "The character of Christ;" Nov. 9th, "The influence of Christ;" Nov. 16th, "The present outlook of Christianity;" Nov. 23rd; "The world, the subject of Redemption."

Selwyn Hall, the diocesan school for boys, is in a fairly prosperous condition, though the number of students (nearly 30) is not so great as was hoped for. The school has always maintained a high standard of scholarship, and is now supplied with exceptionally good masters. The Rev. W. J. Wilkie, the headmaster, is an efficient teacher, very popular with all the boys, and very careful to provide for their spiritual wants.

INDIANA.

DAVID B. KNICKERBACKER, D. D., Bishop.

INDIANAPOLIS.—The benediction of the new school building took place on Sunday afternoon, Oct. 5th, at 4. The Bishop attended by the vested choir of the cathedral, and the Rev. G. E. Swan, was received at the entrance of the building by Prof. Lyon and the boarding pupils of the school. A hymn was sung and a prayer offered on each floor, when all proceeded to the school room which was filled with a large number of Church people from the different parishes of the city. After prayer and a hymn, the Bishop made an address reviewing the history of Church schools in the city. He dwelt upon the importance of these Christian schools as a great power for good and worthy of the encouragement and benefaction of the Churchmen of the diocese. The building was dedicated as St. Mary's Hall. The many visitors admired the bright and cheerful school room, and recitation and music room, and the comfortable and cosy rooms for the pupils, also the gymnasium and art room. The building is wonderfully well adapted for its work, and has been built with the greatest care and severe economy. It represents an outlay, with the land, of $25,000; of this sum, $6,000 has still to be provided.

LOUISIANA.

JOHN N. GALLEHER, S.T.D., Bishop.

Much to the joy of the Church in this diocese, the health of the beloved Bishop has been greatly improved, and all hope and pray that the improvement may continue until he is restored to perfect health.

NEW ORLEANS.—On Wednesday, Oct. 29th, the silver jubilee of the rectorship of the Rev. Dr. John Percival, was appropriately observed by special services in the church of the Annunciation. At 7:45 A.M., there was a celebration of the Holy Eucharist at which the rector acted as the celebrant, and at 7:30 P. M., Evening Prayer with a sermon and several addresses. The church was crowded with people and the services were most interesting. The Rev. Joseph E. Martin recounted the history of the church, its beginning under very adverse circumstances, its wonderful growth, and its mighty influence for good in the past and at present. The life of the beloved rector was also reviewed, a life devoted to the cause of his dearly-loved church. Several of the clergy made brief addresses.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

MINNEAPOLIS.—We regret to learn that the Rev. A. J. Graham, rector of Holy Trinity church, is sick; he has been confined to his room seven weeks, and three more must pass ere it will be possible for him to take any kind of work. This is particularly trying as extensive enlargement of the church edifice is being made. The city clergy have been supplying service.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

CITY.—The congregation of St. Mark's church observed the annual harvest home and feast of the dedication of the church, from Oct. 18th to Oct. 26th, with special Sunday services and the daily Eucharist at 8 A.M. On Sunday, Oct. 26th, the Rt. Rev. C. F. Knight preached in the evening and there was full choral Evensong. On Thursday evening, Oct. 23rd, the Rt. Rev. Ethelbert Talbot, Bishop of Wyoming and Idaho, was present, and delivered an eloquent and stirring address on "Mission work in the far West," and related numerous experiences in connection with that field. The surpliced choir of St. Mark's was supplemented by the choir of Grace church, Mt. Washington, under the direction of R. Burfoot, precentor, and F. L. Hooff, organist for the occasion. The service was festal Evensong, with Barnby's anthem, "O Lord, how manifold are Thy works," and Clare's anthem, "The eyes of all wait upon Thee.' The service was sung by the Rev. W. C. Rodgers, and the Lessons were read by the Rev. George M. Christian, of Newark, N.J. The offerings were for the work of the Rev. Charles E. Snavely, of Sundance, Wyoming. The church was adorned with fruit and flowers. The Rev. John H. McCandless preached at the concluding service on Sunday evening, Oct. 26th.

MILWAUKEE.

CYRUS P. KNIGHT, D.D., D.C.L., Bishop.

The new Archdeacon, the Ven. Percy C. Webber, has entered upon his duties, and has visited a number of parishes and missions, meeting with much favor. His mission is principally to the scattered communicants at points where the Church can maintain no regular mission. He also celebrates the Holy Communion at points served by deacons or lay readers. On a late Sunday he celebrated at St. Mark's church, Oak Creek, for the lay reader in charge, and in the evening, conducted service at North Greenfield, where the church is not open for regular services. He has arranged for a lay reader at that point. He also visited Hustisford and adjacent points which were once served by students from Nashotah, and hopes to arrange for regular services there. The archdeacon is active and will accomplish much good.

The new German Prayer Book having been published, a special service in the German language has been commenced for every Sunday at the cathedral by Dean Williams. Last Sunday the dean celebrated and preached in the German language, the sermon being on the distinctive position of the Church. The Celebration was probably the first according to the new German Prayer Book. The book was translated literally from the American Prayer Book, by the Rev. K. E. G. Oppen, who came into the Church from the Lutherans.

The cathedral has now been re-opened, after being closed for several weeks for repairs. It is newly kalsomined, painted, and carpeted, and otherwise improved. A new pipe organ has also been placed in the choir, to supplement the great organ in the west end. The choir has been placed under the direction of Mr. Victor A. Nicholson, the organist, and is already much improved. There are five Sunday services at the cathedral, in addition to the Sunday school.

The diocese is to receive about $20,000 from the estate of the late Mrs. Wheeler, who died at Whitewater. The particulars cannot yet be obtained.

The new parish house of St Paul's church is completed and was lately thrown open to the public.

ARKANSAS.

HENRY NILES PIERCE, D.D., LL.D., Bishop.

At Trinity church, Pine Bluff, the Rev. I. O. Adams, rector, a vested choir of 50 voices is in course of training, under the direction of Mr. J. C. Winné, organist of Trinity cathedral, Little Rock. It is expected that they will make their first public appearance on Christmas Day. On Tuesday, Oct. 14th, Mr. Winné gave an organ recital at the church, when the offerings (which were large) were devoted to the new choir. This will be the third vested choir in the diocese, St. Luke's, Hot Springs, having introduced one a few weeks ago.

St. John's church, Fort Smith, the Rev. Geo. F. Degen, rector, is about to erect a new church and parish house. Both buildings will be of stone, and will cost in the vicinity of $20,000.

The Rev. Mr. Jones has accepted the rectorship of St. Paul's church, Batesville.

FOND DU LAC.

CHAS. C. GRAFTON, S.T.D., Bishop.

The following summary is not accurate, but it is the best that the secretary can do with the statistics sent in: Clergy—Bishop, 1, priests canonically resident, 22, deacon canonically resident, 1, total, 24; candidates for Holy Orders—for priest's orders, 1, for deacon's orders, 1; postulants, 4; lay readers, 12; number of families, 1,726; total of souls, 7,511; Baptisms—infants, 349, adults, 78, total, 427; Confirmations, 306; marriages, 72; burials, 139; communicants, present number, 3,156; Sunday schools—number reported, 23; teachers, 185, scholars—male, 513, female, 798, total, 1,729; churches, 38; chapels, 5; total offerings, $31,010.25; total value church property, $219,151.00; total of invested funds, $21,477.43.

LETTERS TO THE EDITOR.

THE REV. DR. RAINSFORD IN CHICAGO.

To the Editor of The Living Church:

The Rev. Dr. Rainsford's recent interview with a reporter in Chicago deserves still further comment beyond your admirable editorial.

The Rev. Dr. Rainsford seems to have visited the Western Theological Seminary in Chicago. Whether he was invited or not I do not know. At all events, he was courteously received and shown over the institution. Subsequently he is interviewed by a reporter, and excites the enthusiasm of the stranger by the ridicule and contempt which he poured forth upon the seminary where he had been kindly received. The Rev. Dr. Rainsford knew that his disparaging remarks would be spread before the general public in the columns of the daily newspaper.

Passing from this I come to a much more serious matter, Dr. Rainsford's violation of duty as a Presbyter in the Church of God.

In the diocese of a bishop, who is not his Ordinary, Dr. Rainsford assails, and seeks to injure in the estimation of the public, the Theological Seminary of that bishop. The seminary is more than diocesan, it has the imprimatur and support of several bishops.

I do not mean to imply that such an institution, or one approved by every bishop of the Church, is beyond criticism, or may not deserve reprehension, but what I do mean to say is that the Rev. Dr. Rainsford's method of doing his work of condemnation of what he dislikes is a plain violation of the comity established by his ordination between himself and the Church which he serves.

Noah's drunkenness is not condoned because Ham was cursed for exposing it. Still if I had to chose between Noah and Ham, I think I would rather be Noah.

The Western Theological Seminary is not to be justified because we are disposed to find fault with the Rev. Dr. Rainsford's exposing its alleged mistakes, or follies, or sins. Let us therefore ask what they are. So far as I know the Rev. Dr. Rainsford alleges two and implies a third. They are: 1st, the students wear cassocks; 2nd, the library contains two and a half tons of the works of the ancient Fathers; and, 3rd, by a question, the Rev. Dr. implies that the young men do not know much about Chicago. As to the first charge—wearing cassocks, I ask: Is the doing so in any respect objectionable? Is it not very desirable?

If the Rev. Dr. Rainsford were to visit the colleges of Oxford and Cambridge would he not find the students wearing gowns? If he were to visit naval and military academies in England and in the United States, would he not see the cadets arrayed in official costume? Were he to go to our own General Theological Seminary, would he not meet the academic habit? Do not his own choristers wear cassocks? A distinctive dress marks a man as a member of a body. It is found to be very helpful in lifting the individual above himself, and placing him on a higher level of life and service. I do not see why a cassock on a young man in Chicago would make the Rev. Dr. Rainsford sick any more than military, naval, or academic costume should nauseate him in West Point, Annapolis, or Columbia College. Secondly, the library contains two and a half tons of the works of ancient Fathers of the Church. This offence seems to be heightened by the fact that those who had the honor of entertaining the Rev. Dr. Rainsford, and showing him the treasures of the institution appeared to prize these books very highly.

What does Dr. Rainsford mean by saying that the sight of these books made him sick? He knows, or ought to know, that every theological library worthy of the name contains the works of the Fathers. A law library contains the works of the great legal authorities. Every technical science has its standards. I challenge Dr. Rainsford to take me to any respectable theological library in this country or abroad, among Dissenters or Churchmen, which does not contain the works of the Fathers. If the impression is meant to be conveyed that the library of the Western Theological Seminary has on its shelves no other books than the works of the Fathers, it is a great mistake. The library, though small, is well supplied with modern literature both as to quantity and variety. What does Dr. Rainsford mean when he asks: "What did the Fathers know about New York or Chicago?" If the ignorance of the Fathers on these subjects disparages and discredits them, then it discredits the apostles and prophets and indeed all mankind who had the misfortune to be born prior to 1620 or 1830.

I assume that Dr. Rainsford claims with great unction to "be a Bible Christian," let me ask him to establish, if he can, the authenticity of the books of Holy Scripture, without the aid of the ancient Fathers, whom he so majestically condemns and spurns, because they knew nothing of New York or Chicago. The dissenting Dr. Lardner will teach the Rev. Dr. Rainsford the value of the Fathers in this regard. What does Dr Rainsford mean by asking such a question? Why did he ask it in the hearing of a reporter, and cause it to be printed in the newspapers of Chicago? We make these inquiries not to answer them ourselves, but that those who read this letter may answer them each for himself.

The third charge against the seminary is that the young men who are students in its halls do not know much about Chicago. This may be true, in one sense; as touching the evil of Chicago it ought to be true. There is a time for everything under the sun. There was a time when Selwyn did not know much about New Zealand and foreign missions, but during that time he was preparing himself to apply the knowledge which he was acquiring at the university with its library and lecture-room, and gowns and hoods, in the sphere of his future usefulness. The school, the academy, military, naval, or scientific, the college, the university, the theological seminary, seem far removed in their seclusion and appliances for study from the activities and achievements of the shop, the warehouse, the battle-field, the war-ship, the arena of politics, of the bar, and of the pulpit, and yet here in these quiet spots the work is done which prepares the future hero, statesman, merchant, judge, pulpit orator, and devoted parish priest.

As a school of preparation for the work of the ministry in the 19th and 20th centuries in the great world centres, such as New York and Chicago, no better place for training can be found than the Western Theological Seminary. The whole man is considered in its culture, and the right proportion is observed in the distribution of its care, and when its work is done on the completion of its course, the graduate will be found, other things being equal, on a level with the best to grapple with the problems presented by New York and Chicago.

I trust that Dr. Rainsford acted thoughtlessly when he delivered himself, as he did, in Chicago to the crude reporter. Otherwise, no excuse or palliation can be found for such ungentlemanly and unclerical conduct. Much more might be said, but I forbear for the present. E. N. R.

To the Editor of The Living Church:

It was with mingled feelings of pity and pleasure that I read the recent statements of the rector of St George's church, and your able review of them, in the last number of your valuable paper. Of pity that such a man, strong in so many ways as Dr. Rainsford is, should so demean himself as to criticize institutions in his own Church, of which, from his utterances, he apparently knows nothing; of pleasure, because your editorial, though written in a most kindly and Christian spirit, brought this lack of knowledge on his part to the light in a clear and forcible way.

But as one who for three years lived within those walls, and for three years wore the cassock as "an outward and visible sign," of what I trust was an inward spirit of devotion on my part, I also desire to protest against such utterances. If Dr. Rainsford had remained for a longer period, either within the walls of the Western Theological Seminary, or even in the diocese of Chicago, he might have seen and learned much which, from his interview, he assuredly showed his utter ignorance of. He could have seen those students of whom he so lightly speaks, rising up early each morning to begin the day with God, by entering into His presence and offering up their Eucharist, their thanksgiving to their Creator.

He might also have seen those same men pass the day in alternate study of divine things and prayer and praise to their Redeemer. And could he have looked into their inner life he would have seen that they were truly "trying to ape priests before they were priested," not merely by wearing the cassock as a symbol of their life devoted to God, but by learning to live the *spiritual* life which, as future priests of God, they hope to live. And had the good rector entered into any one of the class rooms, or gone among the students, he would have discovered that the men are not neglecting to investigate any of the great problems which now are presented to us for a solution, and that teacher and student together are endeavoring to prepare themselves for that position in life in which God has placed them. But more than this, he could have learned that these men whom he ridicules as knowing nothing of Chicago, are the ones who go forth from that institution, week by week, into the slums and among the poor (work which I had always heretofore supposed Mr. Rainsford was supremely interested in) and into the suburban towns, founding missions and upholding the hands of the Bishop in his struggle against the materialism, misery, and sin of a great city As one who for three years resided within those walls, learning how to *live* a Christian life, and going forth on Sundays into mission fields, I can testify that the life there lived, and the studies there studied (including the Fathers, with which, as a Doctor of Divinity, he ought to be familiar, are years I shall ever look back upon with grateful remembrance, as years in which I began to live a priestly life, even though not priested, and from my experience among men of every sort, I can assure the good Dr. that the truths taught by these Fathers whom he now reviles—the Incarnation of God, the Atonement, the Resurrection, the Church as the Body of Truth, and the Sacraments as pledges of God's love and an extension of that Incarnation to mankind—that these are the only truths which will solve the social problems which he, as well as other thinking men, know are before us. JOHN C. SAGE.

Bexley Hall, Gambier.

The Living Church.

Chicago, Saturday, Nov. 8, 1890.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

Subscription, Two Dollars a Year
If not paid in advance, $2.50.
TO THE CLERGY, ONE DOLLAR A YEAR.

Advertising Rate, per Agate Line, 25 cts.

Notices of Deaths, free; Marriage notices, Obituaries Resolutions, Appeals, Acknowledgments, etc., three cents a word, prepaid.

CHANGE OF ADDRESS.—Subscribers should name not only the post-office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue must remit the amount due for the time that it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid; no written receipt is needed. If one is desired, a postage stamp must be sent with the request. The change of date on the label may not appear for two or three weeks after the renewal.

FOREIGN.—Subscribers in England will please note that 10s-6d is the amount to be forwarded for one year's subscription and pre-payment of postage. Money orders should be made payable to THE LIVING CHURCH.

EXCHANGE.—When payment is made by checks, except on banks in the great cities, ten cents must be added for exchange.

Address THE LIVING CHURCH,
162 Washington St., Chicago, Ill

All who are interested in Church furnishing and decoration should note the list of Prizes offered by THE LIVING CHURCH for new subscriptions. It is open till March 1, 1891. Almost everything needed in the Church can be obtained by canvassing for this journal.

OUR Presbyterian contribution to the Episcopate, seems to be having difficulty in his old age in keeping the Apostolic Succession straight. The convention just closed has had trouble in deciding whether to divide the diocese, give him an assistant, or introduce archdeacons. It is a pity that the gifted author of "Christian Ballads," is not in a Church where his talents would not be so much absorbed in settling questions of mere administration.—*The New York Evangelist.*

We copy the above from the leading Presbyterian paper of New York, for the purpose of showing what a Christian spirit Calvinism excites in the breast even of a Revisionist! One is impressed with the besotted prejudice that pronounces measures whereby the burdens of a venerated apostle of the Church, overtaxed by years of labor for our Lord, may be lightened, and his splendid attainments and godly character may be spared to us a little longer, to be a "question of mere administration." Shame on such bigotry!

MUNICIPAL REFORM.

It is devoutly to be hoped that a movement for municipal reform similar to that which has prevailed in New York may be inaugurated in this city. The officers to be elected next spring will hold office at the time of the World's Fair. It is, therefore, extremely desirable, and indeed, essential to the success of the Exposition, to say nothing of other considerations, that Chicago should have a respectable administration. As matters are now, it is quite possible that the present municipal government is the most inefficient and shamelessly corrupt of any in the history of the city. It is a notorious fact, openly charged by the press, that the mayor is in collusion with a ring of gamblers who secured his election, and whom he rewards by conniving at their nefarious calling. City ordinances are openly violated, and wronged citizens can obtain no redress. There is scarcely a department of the administration which is not grossly mismanaged.

The effrontery with which law is defied and the corruption of municipal affairs are illustrated by the recent murder of an ex-alderman. This man had amassed money by the sale of liquor. He had been the proprietor of three saloons, and a man of such influence was honored by an election to the city council. He was engaged in an all-night debauch, his companion being a "health" officer of the city, a former bar-tender of this alderman.

It will be noted that this man was killed during a drunken carouse, and that at the time of the shooting, he was so drunk that he fell when he rose from his chair, that it was not an uncommon thing for him to be in such a condition. Yet the taking off of this man is lamented as a public calamity. The City Council officially deplore his loss, and by resolution declare that (in their opinion), "the city has lost an enterprising and energetic citizen, and his friends a warm, true-hearted man, whose geniality of temperament was proverbial, making of him the most companionable of men." As one of the speakers at this occasion truly said, it was an announcement "doubly sad" which he had to make. Yes, we should think it doubly sad; sad not only on account of the soul sent out of this world under such conditions, but sad also that the council of a great city by a rising vote, should declare its profound sense of sorrow at the death of a man who was killed in a drunken quarrel in the company of gamblers at the end of a night of debauchery, and who should testify their sense of the public calamity by attending the funeral of the slain man, in a body. Has the influence of gamblers and saloon-keepers reached such a height that men of all parties should stand mourning around the bier of this dead debauchee, and a great city be stricken with grief at the death of a man whose last act was a defiance of its laws?

The victim was slain in a saloon at 3 o'clock in the morning, the saloon being open in violation of the law. The assassin is a gambler and reported to be a partner in that business with the proprietor of the saloon. Coming in to consult with his fellow-gambler, he is involved in an altercation, the result of which is the murder.

The whole affair is as disgraceful as can well be imagined, and reflects strongly upon the good name of the city. It is, as we have said, but an illustration of the miserable inefficiency and corruption of our city administration. What decent citizen can think with any degree of complacency upon the contemplated gathering of the world in 1893, in a city of which they should be so proud, but which bears upon every street and in every department of administration, the plague spot of corruption! For the good name of Chicago, for the health and safety of its citizens, for the great event of 1893, a radical reform is loudly demanded. If the Municipal League is needed for New York, assuredly the second city of the nation should also be emancipated from the rule of corrupt rings. In this good work, good men of all parties, and regardless of political affiliations, should strike hands.

CATHOLIC DEVELOPMENT.

Cardinal Newman once wrote as follows, addressing himself to the clergy of the Catholic movement in England in regard to the improvement in the churches and services which was so apparent on every hand: "It is like feeding on flowers unless you have that satisfaction in your reason, of which devotional exercises and ecclesiastical appointments are the suitable expression. They will not last in the long run, unless commanded and rewarded on divine authority; they cannot be made to rest on the influence of individuals. It is well to have rich architecture, curious works of art, and splendid vestments, when you have a present God, but oh! what a mockery if you have not. If your externals surpass what is within, you are so far as hollow as your Evangelical opponents, who baptize, yet expect no grace. Thus your church becomes not a home, but a sepulchre; like those high cathedrals once Catholic, which you do not know what to do with, which you shut up and make monuments of, sacred to the memory of what has passed away." These words lay down a text and also an appeal to the future. The text is this: Catholic development, including all the fitting accessories of worship, cannot last without a true belief, and true belief cannot long exist when it rests upon anything less than divine authority; it cannot be permanent when it rests only upon the influence of individuals. And thus he confidently appeals to the future to show that these things have no place in the Church of England. A few short years, he evidently thinks, will show a decay of enthusiasm, a decline of interest, and a loss of the faith which has no objective vision, and gives no satisfaction to the reason. The whole Catholic movement in his esteem was built upon the shifting sands of individualism. It was only an ephemeral agitation. Time would unmask its true foundations and prove its insecurity.

But it is possible that in laying down this test the writer failed to apply it to what had already taken place, and thus equally failed in his prescience of the future. He doubtless thought of himself, an individual, as the leader of the movement. He began it, as he somewhere says, "out of his own head." He continuously thought of it in relation to himself, and he identifies its fortunes with his own failure to sustain the onset of prejudice and persecution. Wilfred Ward considers the defection of Newman and his friends from 1845 to 1850 as the "collapse of the movement." The Roman Catholic eulogists of Newman at the present time compare his attitude while still an Anglican to that of Athanasius. With whom then did he range himself afterwards? Athanasius endured much from ecclesiastical councils and even from theologians who were afterwards counted as saints, yet he allowed nothing to obscure his clear vision of the truth. To call the defection of Newman the "collapse of the movement" is a manifest absurdity in the light of what has followed. The very thing that was made as clear as the sun in the heavens was the fact that the movement did not depend upon an individual. That his defection, while it took away a great man, was, after all, in the providence of God made the means of revealing the fact that no man was necessary to its truest progress, has often been seen by the deeper minds who have studied the wonderful progress of the greatest religious revival known to history. Newman's own relation, then, to the Church of England, ought to have made him cautious about referring to "individualism" that, which, while men might aid, they could not destroy.

And what of the appeal to the future? Has the course of things since the words we have quoted were spoken, been such as to favor the implied prediction of decline and decay? Does the present outlook indicate a halting and uncertain spirit? The art of the controversialist shows itself in the exclusive reference to externals. But already sisterhoods had arisen on every hand filled with a spirit of

devotion as intense as Christian history ever knew. Work of the extremest self-denial was begun in the slums of the great cities. Charities of many kinds and reformatory agencies were founded. Retreats have multiplied and missions have been instituted, until these instrumentalities have become almost a regular part of the working system of the Anglican Communion in all countries. With all this, who not blinded by inveterate prejudice can deny that there has been a general deepening of the sense of responsibility for souls, a realization of what the Gospel demands in self-denying work and in the interior life? That the Catholic movement has constantly rested upon the "objective vision" of a present Saviour, and has always appealed to the authority of true Catholic tradition—these have, in times now, it is to be hoped, nearly passed by, been made principal reasons for opposition to it. The John Henry Newman of 1835 did not declare that the position which he defended was to be accepted because it was his own, or that of a learned coterie around him, or on grounds of human reason, but because it was the position of the Catholic Church of which the Church of England was a true, organic branch. And later than that, he was struck with admiration at the "tough and vigorous life" which the Church of England had exhibited through a succession of marvellous trials. "It has been practised upon by theorists, browbeaten by sophists, intimidated by princes, betrayed by false sons, laid waste by tyranny, corrupted by wealth, torn by schism, and persecuted by fanaticism. Revolutions have come upon it sharply and suddenly, to and fro, hot and cold, as if to try what it was made of. It has been a sort of battle-field, on which opposite principles have been tried. . . . . Yet what has been its career on the whole?" "If there were ever a Church upon whom the experiment has been tried whether it had life in it or not, the English is that one."

These words were written in 1840. And only a few years after, the same writer makes himself believe that this "tough and vigorous life" which had endured so many things for three hundred years, during which it has "all along grown towards a more perfect Catholicism than that with which it started at the time of its estrangement," and "every act, every crisis, which marks its course, has been upward," and which, moreover, has never shown itself more vigorous than during the period since his own desertion—is after all but ephemeral and doomed to an early death. And even since his confident appeal to the developments of the future, what has been seen? Take his own chosen illustration—the English Catholic "sepulchres" he calls them, "monuments" "sacred to the memory of what has passed away," and says that the Church of this age does not know what to do with them. How has that challenge been answered? Let Litchfield, and Salisbury, and Lincoln, and many others, and above all, St. Paul, furnish the answer. Such reproaches have already become antiquated, they are obsolete, the ground for them has passed away. The traveller of the present day who has seen the vast area of the ancient cathedral of London filled with thousands of eager listeners hanging upon the lips of the great preacher of righteousness whose renown spread through the world and who for so many years appeared in the greatest pulpit of the foremost city, the unswerving champion of the Catholic Faith, and the uncompromising witness against sin, and who knows the character of the worship which goes on unceasingly in that vast temple, can hardly understand how it was possible only so short a time ago for a great and gifted man to taunt the English clergy with not "knowing what to do" with their cathedrals.

Cardinal Newman branded the renewed life of the Church of England as having its source in individualism. In reality the most wonderful feature of it has been the way in which it has developed in spite of individuals. It may be well to set down here, in reference to the true character of this "life," the words of one who will never be forgotten in the English Church, and whose serene and steadfast life will in coming days shine in bright contrast to that of the prouder Cardinal. Newman we may admire, Pusey we must reverence. "Those," he says, "who have pointed to 'life' as a great note in the English Church, did not mean the life of grace in individuals. They have meant the organic operation of God the Holy Ghost upon the Church as a whole." "For myself, I always turned away, sick at heart, from this feverish watching for tokens of life. It is not in the flush of the cheek or the more brilliant eye alone, in which you would recognize the returning health of the body. These might be fever, not health, tokens. What is concentrated around individuals, even though manifoldly multiplied, is individual still. To us the workings seemed all along far beyond any efforts of human zeal or energy, even as blessed by God." "Not in one way or in one set of ways, but in all; not in one class of minds, but in some of every class; not in one theological section of the Church, but in all; not through one set of men, but through all; not through those who had our full belief, but through all who loved Him; not through prosperous circumstances only, but yet more through adverse; not in England only, but throughout the whole body, has God been forming the English Church, for what purpose in His hands, He knoweth!"

Of the defection of Newman and the statement that with his loss the movement ended, he says: "The trumpet had sounded (in the Tracts for the Times) steady, clear, certain, and a very great army had gathered at the call. We do not need the trumpet, when God's willing people are gathered. What has had to be done since has been to build on. The building arises 'without axe or hammer.' Never, I am satisfied, was the work of God among us so wide and so deep as now. Far deeper and wider is it than in those glad, prosperous days, because the leaven, which was hidden in the meal, has worked secretly, and has now more centres, from which it is everywhere working."

This has the ring of that faith which moves mountains, and in the twenty-five years since these words were penned, the hope that is in them has been justified by the results rather than the dark premonitions of him who turned back in the day of battle.

THE EDITOR'S TABLE.

We were recently chatting with our readers around the Table about the tendency of American life to subordinate everything to "business." With a keen sense of humor we can hardly take time to laugh. This is one of the last and most alarming stages of the business mania. It has not come upon us all at once. The American man who does not laugh, as a rule does not go to church, does not play with his children, does not read anything but the daily papers. There is no danger that he will be disturbed by the levity of the Editor's Table, for he never sees it. Indeed, he encourages no conversation at his own table. He swallows his food and drink in silence, as rapidly as he can, and his home is a mere eating and lodging house. If he goes to the club, it is only to talk shop, to meet a friend on business, and to pave the way for the purchase or sale of something on the morrow.

The American man who does not laugh will be interested to hear that a form of condensed food has been invented, called "Portable Food Tablets." These he can carry in his pocket and consume behind the counter or in the Board of Trade. He will hail the invention as one of the great time-savers of the age. The "man-biscuit" is the greatest boon to business that has appeared since the invention of the sandwich. With a pocket-full of "Tablets," the fourteen-year old boy can eat his breakfast while he sweeps. The boy who wastes four years in college will never be able to come in sight of the boy who takes to business and "Portable Food." Time is money and the "Tablet" is time. Bellamy is outdone. The food of the future is to be carried in the pocket, and he who runs may eat!

Meantime, the inventor does presumably laugh, for he is a Frenchman. It is too great a stretch of the imagination to suppose that he eats his own "Tablets." He would rather eat his own table. He is, no doubt, immensely amused at the thought that his chemical compound is filling the stomach of his American cousin, while the money of the American cousin is filling the Frenchman's pocket. He sits on the boulevard, sipping his sugar and water, while he chats merrily with his companions who always have time to talk and laugh with him when the day's work is done. They have all had their dinner, you may be sure, and not a "Tablet" on the bill of fare! There was soup and salad, abundance of meat and drink, and time enough, but no "Portable Food," compounded for the American man who never laughs. It is called "portable" because it is intended only for exportation.

It is true that eating is, strictly speaking, the satisfaction of animal wants, the supplying of nutriment to the body; and in a business point of view, that which meets this need with the least expenditure of time and trouble is the best. The savage has nothing to learn from civilization, in this respect. But civilization has something to teach the savage about eating, as an element of social life; nay, it is not too much to say, as an accompaniment of intellectual culture. There is for aspiring humanity a higher purpose than gratification, in meeting the demands of appetite; and even in such a common and necessary action as eating, the social instinct should find room for exercise. "Portable Food," except for emergencies, is an intolerable compound of chemistry and barbarism, whether it take the form of the English sandwich, the American pie, or the French tablet.

The monomaniacs of business are not the only class in American communities who sin against the laws of health, good manners, and social advancement, by eating with savage celerity. "Twenty minutes for dinner" is the general rule, in dining car, hotel, and home, as well as in the railroad eating-house. We shall never be a nation that laughs until the people cease to feed and learn to dine. A good meal, properly cooked and attractively served, costs no more money than a poor one, but it requires more skill and thought. These would not be wanting on the part of American women if American men knew how to appreciate them. Let it be understood that at least the principal meal of the day is for social refreshment and not for solitary feeding, that all are expected to be present and to aid in making it agreeable, that it is not to be hurried through or interrupted, and it will come to be the pleasantest hour of the day.

THE LIVING CHURCH SUBSCRIPTION DEPARTMENT.

LIST OF PRIZES, 1890-91.

During the months of Nov., Dec., Jan., and Feb., THE LIVING CHURCH offers special inducements to local canvassers. By examination of the following list it will be seen that by a little exertion a church or choir guild may secure needed articles of furniture or decoration, for chancel, library, choir room, and study. Any bright boy or girl, indeed, with the endorsement of the rector can work for the church in this way and secure these prizes as memorials or offerings. Only one person in each parish will be entitled to work under this offer, except that during these four months a copy of Little's Reasons (paper cover) will be sent to *any one* forwarding a single new subscription. Such are not entitled to any other prize. Money must in all cases accompany the names, $2.00 for each name, but the choice of prize may be deferred until the work is all done.

The prizes are all standard quality, and will be purchased of the best makers in the country.

It is hoped that rectors will kindly aid in this work by commending it from the chancel as one in which they take an interest, and in which the parish will be aided.

The regular cash commission at all seasons is 50 cents for each new subscription. Those who prefer to work for this may do so, but such will not be entitled to any prize.

The following offers, it should be understood, are for *new* subscriptions secured and paid within the time specified.

PRIZE

No. 1. FOR 2 SUBS.—
1 Alms Basin, plush centre;
or 1 Pr. of Flower Holders;
or 1 Altar Desk, wood;
or 1 Ivory Cross.

No. 2. FOR 4 SUBS.—
1 Pr. Altar Vases, 5 in. high;
or 1 Hymn Board, No. 1;
or 1 Pr. Alms Basins, wood;
or 1 Bread Cutter and Knife in Case;
or 1 Pr. Glass Cruets;
or 1 Chalice Spoon.

No 3. FOR 6 SUBS.—
1 Pr. Altar Vases, 7½ in. high, No 1;
or 1 Pr. Vesper Lights, 3 Branches;
or 1 Hymn Board, No. 3;
or 1 Credence Shelf;
or 1 Alms Chest;
or Nos. 1 and 2 (above).

No. 4. FOR 8 SUBS.—
1 Lectern, wood;
or 1 Pr. Altar Vases, 7½ in high, No 2;
or 1 Mother of Pearl Baptismal Shell;
or 1 Brass Altar Desk, No 1;
or 1 Hymn Board, No. 5;
or 1 Pulpit Lamp;
or Nos. 1 and 3 (above).

No. 5. FOR 10 SUBS.—
1 Pr. Altar Vases, 9 in. high;
or 1 Brass Altar Desk, No. 2;
or 1 Chalice and Paten (Plated);
or 1 Altar Cross, 16 in. high;
or 1 Prayer Desk;
or Nos. 1 and 4 (above).

No. 6. FOR 15 SUBS.—
1 Font, wood;
or 1 Processional Cross, No. 1;
or 1 Pr. Vesper Lights, 5 Branch;
or 1 Brass Alms Basin;
or Nos. 1, 2, and 4 (above).

No. 7. FOR 20 SUBS.—
1 Bishop's Chair;
or 1 Stall and Prayer Desk;
or 1 Brass Altar Desk, No. 3;
or 1 Pr. Vesper Lights, 7 Branch;
or 1 Chalice and Paten in Case;
or Nos. 1, 2, 3, and 4 (above).

No. 8. FOR 30 SUBS.—
1 Altar, wood;
or 1 Pro. Cross, jewelled, No. 2;
or 1 Altar Cross, 22 in. high;
or 1 Font Jug, polished Brass;
or 1 Silk Banner;
or Nos. 5 and 7 (above).

No. 9. FOR 50 SUBS.—
1 Altar Cross, 30 in. high;
or 1 Pr. Altar Vases;
or Nos. 7 and 8 (above).

No 10. FOR 100 SUBS.—
1 Meneely Bell, 350 lbs.;
or 1 Cabinet Organ;
or 1 Brass Lectern;
or Nos. 7, 8, and 9 (above).

Other combinations may be made enabling parishes to secure what is most needed for the church. If only a portion of the amount is earned by canvassing, the remainder may be paid in cash at the dealers' rates. Address,

THE REV. C. W. LEFFINGWELL,
Office of THE LIVING CHURCH,
162 Washington st., Chicago.

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

THE LIVING CHURCH (in advance) and The Forum	$6 00
The Art Amateur	5 60
Harper's Monthly	5 50
Harper's Weekly	5 50
Harper's Bazar	5 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen)	3 75
The Century	5 75
St. Nicholas (an illustrated magazine for boys and girls)	4 75
English Illustrated Magazine	3 50
Atlantic Monthly	5 50
Scribner's Magazine	4 75
North American Review	6 50
Youth's Companion (new subs. only)	3 50
The Living Age	9 50
Good Housekeeping	4 25
The Treasury for Pastor and People	4 00
The Homiletic Magazine of London	4 50
Babyhood	3 00

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH.
162 Washington St., Chicago, Ill.

PERSONAL MENTION.

Until further notice the address of the Rev. Beino A. Brown, M.D., will be University of Michigan Medical College, Ann Arbor, Mich.

The address of the Rev. C. F. Drake, M. D., will be Hickory, N. C., until Jan. 1, 1891.

The Rev. Ernest Mariett has resigned Stockport, N. Y., and accepted the rectorship of Emmanuel church, Little Falls, N. Y. Address the latter after Nov. 10, 1890.

The Rev. Chas. Arey, D. D., has changed his address from 39 Forrester st., Salem, to 5 Falmouth st., Boston, Mass.

The Rev. Wm. R. Webb should be addressed at 32 S. Holliday st., Baltimore, Md.

The Rev. C. H. B. Turner, rector of Christ church, Tyler, Texas, has tendered the vestry his resignation, to take effect the last week in January, 1891.

The address of the Rev. Edward Wall is Hyattsville, Md.

The address of the Rev. W. L. Githens is 2505 Pine st., San Francisco, Cal.

The Rev. Horace F. Fuller has accepted a call to St. Paul's mission of St. James' church, and will enter upon his duties about the middle of this month.

The Rev. Charles J. Mason has accepted a call to become the assistant minister of Grace church, San Francisco, Cal., and expects to enter upon his duties about Nov. 1st.

The Rev. C. L. Fulforth has changed his address from East Mauch Chunk to 561 North 6th st., Philadelphia.

TO CORRESPONDENTS.

"R." AND OTHERS.—We cannot search through ten thousand pages of THE LIVING CHURCH to find the contributions referred to. The date must be given, or a copy must be forwarded.

R. E. G.—The first Sunday in Advent takes precedence of St. Andrew's Day, but under the circumstances you mention, we think it would be quite permissible to celebrate the parochial anniversary at the evening service, using the color for St. Andrew's Day. We think that the altar service for Advent should be used, by all means.

ORDINATIONS.

Ordained to the priesthood, at Moscow, Idaho, Sept. 7th, by the Bishop of Wyoming and Idaho, the Rev. P. Murphy, the Bishop preaching the sermon, the Rev. J. D. McConkey, of Lewiston, acting as precentor.

OFFICIAL.

THE annual meeting of the Clergymen's Retiring Fund Society takes place Thursday, Nov. 13th, 2 P. M., at St. Paul's church, 316 Hudson st., Hoboken, N. J.

THERE will be a chapter meeting of the Northern Deanery of the diocese of Chicago, held in St. Luke's church, Dixon, on the 11th and 12th of Nov. beginning Tuesday evening, Nov. 11th.

EVANGELICAL Principles and Men, with special reference to the late Rev. Daniel R. Goodwin, D.D., LL.D., and the Rev. Clement M. Butler, D.D. A discourse by the Rt. Rev. Thomas M. Clark, D.D., LL.D., at the 28th anniversary of the Evangelical Education Society, to be held in the Church of the Holy Trinity, Philadelphia, Sunday evening, November 16th, at 7:30 o'clock.

THE Archdeaconry of Baton Rouge will hold a convocation in Grace church, Bayou Sara, Wednesday, November 12th.

WM. K. DOUGLAS,
Archdeacon.

SAGINAW VALLEY Convocation at Trinity church, Bay City, Tuesdays and Wednesdays, Nov. 11—12, 1890. Tuesday, Nov. 11th. Evening Service, with address on Sunday School Institute, the Rev. Paul Ziegler; Wednesday, Nov. 12th, Holy Communion with sermon, by the Rev. Mr. Webb, 10:30 A. M.; Essay by the Rev. Sidney Beckwith, 3 P. M.; missionary meeting with addresses, 7:30 P. M.

T. W. MACLEAN, Secretary. J. F. CONOVER, President.

SUNDAY, NOV. 9TH

is the Sunday recommended for offerings for the

CHURCH BUILDING FUND

in all churches that have not yet contributed during the present year. This designation was approved by resolution at the last General Convention, and is recommended by

SEVENTY-TWO BISHOPS.

The clergy who read this are respectfully requested to arrange for the offering on that day; and as it may be overlooked by many, vestrymen and others interested in the extension of the Church and the spread of Christian influences, are asked to draw the attention of their rectors to the subject and the date.

A WARNING.

In respect to the "caution" warning the clergy against one Harry W. Cook, the undersigned, from personal knowledge and experience, give it our hearty endorsement. He is one of the sharpest scoundrels and shrewdest confidence men that ever came from England, utterly unworthy of belief or sympathy. We had him arrested for obtaining money under false pretences, and put in prison here for six months, and only on his solemn promise of entire reformation, was he saved from rearrest, and a term of years in the service of the State. Let the press generally "pass him on." Harry W. Cook is only virtuous in prison where he cannot prosecute his swindling schemes.

H. W. SPALDING, D.D., rector, Lyons, N. Y.
WM. D'ORVILLE DOTY, rector of Christ church, Rochester, New York.

OBITUARY.

BECKWITH.—Entered into Paradise from New London, Conn., on Friday, Oct. 24th, 1890, Benjamin Franklin Beckwith, in the 77th year of his age.

PARKER.—Entered into the rest of Paradise, on the morning of the 21st Sunday after Trinity, at Newport News, Va., Charles Edward Parker, Esq., of Auburndale (Newton) Mass., for many years senior warden of the church of the Messiah; a loyal Churchman, a ripe scholar, a citizen of spotless character and a model of integrity in the exercise of his professional labors. From his life here, "past meridian" but lacking "some hours to sunset," he goes forth, worthy to enjoy the companionship of the elect. "Grant him, O Lord, eternal rest, and let light perpetual on him shine!"

M. A. C.

West Newt on, Mass.

APPEALS.

NEEDED for a mission Sunday school of Indians: Catechisms, Sunday school lesson books and papers, magazines, and other good reading. Send by express or freight, prepaid, to MRS. QUICK, care stage driver, Leech Lake, via Brainerd, Minn.

THE CHURCH UNITY SOCIETY appeals for $1,000 to publish and mail to ten thousand ministers of the denominations four papers on the Church and Unity, written for the purpose by the Rt. Rev. Bishops Thompson, Seymour, and Huntington, and the Rev. A. C. A. Hall. $326 received to date.

W. S. SAYRES,
General Secretary.

Broken Bow, Neb., Oct. 29.

MISCELLANEOUS.

WANTED.—For city parish, assistant priest; young, (unmarried preferred) of sound conservative Church views, willing to engage in hard work. Salary $1400. Address with full particulars and references, "Hobart." Box 1,656, New York Post Office.

A LADY of experience, communicant of the Church, desires a position as governess in a school or family, or will take charge of a house for an invalid or widower. Best of references given and required. Address "R.," care THE LIVING CHURCH.

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan (established 33 years), offers special inducements to patients for the fall and winter. New building, modern improvements, (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, M. D., manager.

UNLEAVENED BREAD for the Holy Communion. Pure flour and water, warranted to keep in any climate. Put up in wooden boxes. 100 sheets 6x3 inches, $1.50; 50 sheets 6x3 inches, 80 cents; 25 sheets, 6x3 inches, 45 cents. Sample sheets sent free. Address, PAUL J. WOLF, 2860 Missouri ave., St. Louis, Mo.

ST. JOHN'S HOME AND CHURCH SCHOOL.

Jan. 1st, 1891, the Sisters of St. John will be prepared to receive in their new house a limited number of young girls for instruction and training in home duties. Terms very moderate. For further information address, SISTER-IN-CHARGE, Ch. Ch. Foundation, Atlantic ave corner of Albany, Brooklyn, N. Y.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored. Remittances should be made payable to MR GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

THE CONFRATERNITY OF THE BLESSED SACRAMENT.

OBJECTS.—1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood. 2. Mutual and special intercession at the time of and in union with the Eucharistic Sacrifice. 3. To promote the observance of the Catholic and primitive practice of receiving the Holy Communion fasting.

Any communicant of the Church is eligible to become an associate. For information apply to the REV. J. STEWART-SMITH, Secretary, Elgin, Ill.

THE GUILD OF ALL SOULS.

FOUNDED MARCH, A.D. 1873.

OBJECTS.—1st. Intercessory Prayer—i. For the Dying; ii. For the Repose of the Souls of Deceased Members, and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." The Guild consists of Members of the Anglican Church, and of Churches in open communion with her. For further information, address the Secretary and Treasurer,

MR. EDWARD. O. HUBBARD,
P. O. Box 185, Chicago, Ill.

THE GUILD MISERICORDIA, A. D., 1890.

Objects: domestic medical missions and mercy to the sorrowing and suffering for Christ's sake. Membership, any communicant of the Church. Emblem, the Crucifix. Fees and dues, there are none. Supported by voluntary contributions. Funds are urgently needed to carry on the work of the order. Address the Provost, WM. THORNTON PARKER, M. D., Salem, Mass.

CAUSE OF FAILURE IN BUSINESS.

Promises made that cannot be kept. Inducements held out that do not exist. Claims that have no foundation. Great promise. Little result. So, when you see a firm prosper year after year, you know at once that these are not its business maxims.

You will also see that they cannot be the principles of Drs. Starkey & Palen, for after 20 years of success with their Compound Oxygen Treatment they have a record of cures that is something wonderful. This record is not a private affair, locked up in the safe, or worse still, one that does not exist. On the contrary, *you can see it.* All you have to do is to send for Drs. Starkey & Palen's Treatise on the Compound Oxygen Treatment. *It is free to you.* You will get it by return mail. This book contains a record of diseases removed, tells who have been cured and shows where they live. Send for it. Address Drs. Starkey & Palen, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

It is filled with such testimony as the following:

Drs. Starkey & Palen:—"I have received remarkable benefit from the use of your Compound Oxygen treatment. I was entirely cured of Neuralgia by it." MRS. G. W. VALENTINE, New Douglass, Ill., July 30, 1889.

Drs. Starkey & Palen:—"Your Compound Oxygen Treatment cured me of Neuralgia. I believe it saved my life." MISS MAGGIE HANNA, Mankato, Minn., Nov. 15, 1889.

Drs. Starkey & Palen:—"By the use of your Compound Oxyen Treatment, my lungs which were badly affected, are permanently cured." GEO. S. MURPHY, Cashier First National Bank, Manhattan, Kansas.

Drs. Starkey & Palen:—"I can truly say that your Compound Oxygen Treatment has helped my lungs wonderfully." Mrs. JAS. SEXTON, Union Hill, Ill., September 12th, 1889.

Drs. Starkey & Palen:—"I had consumption of four years standing, and the doctors pronounced me incurable. But your Compound Oxygen Treatment made a well man of me. JAMES W. ICE, Commercial Point, Ill., Jan. 15, 1889.

Drs. Starkey & Palen:—"I have fully proved your Compound Oxygen Treatment to be unrivalled in its immediate effects upon throat troubles of any kind, asthma and catarrh." MRS. A. W. MATHEWSON 5 Williams St., Providence R. I., Oct. 22, 1888.

CHOIR AND STUDY.

NOVEMBER, A. D. 1890.

9.	23rd Sunday after Trinity.	Green.
16.	24th Sunday after Trinity.	Green.
23.	Sunday next before Advent.	Green.
27	THANKSGIVING.	White.
30.	1st Sunday in Advent, St. Andrew.	Violet.

CHORAL DIRECTORY.

23RD SUNDAY AFTER TRINITY.

ST. CHRYSOSTOM'S CHAPEL, Trinity parish, New York, vested, W. A. Raboch, organist and choirmaster. Choral celebration, Communion Service, Calkin, (full); anthem, from Haydn. Compline: *Magnificat*, Staniford; anthem, "A day in Thy courts," Macfaren.

GRACE CHURCH, Utica, N.Y., vested, J. Frank Day, organist and choirmaster. *Te Deum*, J. E. West in B♭; anthem, "Ye shall go out with joy," Barnby. Evensong: Canticles, Macfaren in G; anthem, "I will lay me down in peace," Gadsby.

ST. PAUL'S, (Pro-Cathedral), Buffalo, N. Y., vested, Samuel J. Gilbert, organist and choirmaster. Choral Service, Tallis; *Te Deum*, Barnby in D; Communion Service, (full), Dr. W. B. Gilbert in C; offertory, "I will lay me down in peace," Gadsby. Evensong, choral, Tallis; *Magnificat*, Barnby; anthem, same as morning.

TRINITY CHURCH, New Haven, Conn., vested, W. R. Hedden, organist and choirmaster. *Te Deum*, Hoffman in E♭. P. M., *Magnificat*, Mann, in A♭; anthem, "Hearken unto Me, my people," Sullivan.

HOLY TRINITY, Middletown, Conn., vested, H. deKoven Rider, organist and choirmaster. *Te Deum*, Smart in F; anthem, "Fear not, O land," Goss. P. M., canticles, Calkin in B♭; anthem, "He watching over Israel," (Elijah), Mendelssohn.

ST. PETER'S, Morristown, N. J., vested, Alfred S. Baker, organist and choirmaster. *Te Deum*, Knox; *Jubilate*, Tours; anthem, the proper *Introit*; anthem, "Wherewithal shall a young man," Elvey. Choral Evensong: Canticles, Gadsby in C; anthem, "Now we are ambassadors," and "How lovely are the messengers," (St. Paul,) Mendelssohn.

ALL SAINTS', Omaha, Neb., vested, Thos. Penneil, choirmaster. *Venite*, Gregorian; *Te Deum* and *Jubilate*, Smart in G; anthem, "My soul truly waiteth," Rea; Ante-Communion, Calkin in G. Evensong: canticles, Barnby in C; anthem, "The right hand of the Lord," Rheinberger.

SHEET MUSIC.

FROM CLAYTON F. SUMMY, Chicago, No. 4 of "Arrangements for Four Ladies' Voices," a merry trifle prettily managed, and, if neatly executed, (unaccompanied) must be popular. "Fantasie Triumphale," by Th. DuBois, the great Parisian composer for organ and orchestra; edited by Clarence Eddy, of the Auditorium organ, being the first of a projected series: "The Auditorium Collection of Organ Music." This was composed especially for the opening of the great Roosevelt organ, with an orchestral accompaniment. Mr. Eddy executed th Fantasia, as an opening piece at his organ recital at the late Worcester festival, supported by the Boston Symphony Orchestra. This is a transcription for the organ alone by the composer, and is admirably suited for any high festival occasion in church, as prelude or offertory.

FROM ARTHUR P. SCHMIDT, Boston, Elaine's Song, "Sweet is true love," (soprano,) idyllic, graceful, and original. "Love came like a nightingale," by Christian Thelen, soprano, not difficult, in modern form and desirable. For the organ, "Prayer," by Alonzo Klein, pedal part with registration, beautifully written, in excellent form, and suitable for Church uses. A four-part song, "Night" by J. Blumenthal, with piano accompaniment, exceedingly graceful in form, full of delicate and charming effects of melody, phrasings, and harmonic coloring, requires careful singing, and is an admirable "rest" or "study" at rehearsals. For Violoncello and Piano, edited by Wulf Fries, "Finale of Quintette in D," by Boccherini, a welcome recreation for amateurs, and a lovely example of its period. For the piano and violin, "Angel's Lullaby," a delightful reverie by Alfred De Seve, very simple and very effective under careful playing. For the piano, "Nocturne," by W. D. Armstrong, thoroughly poetic in feeling and treatment; "Capriccio," by N. W. Gade, very brilliant, requiring skilled technique and worth studying; "Two Lyric Pieces for the Piano," by Carl Schmeidler, (Album Leaf), beautifully written and full of refined sentiment, valuable for mature players. Also by the same composer, "Far from Home," an exquisite little elegiac in memory of Robert Schumann.

The vested choir movement is making its way vigorously in all directions. We learn that there are ten in the diocese of Minnesota. They are in the following churches: St. Paul's, Christ, St. John's, Good Shepherd, and St. Peter's, in St. Paul; St. Paul's, Gethsemane, and St. Luke's, in Minneapolis; St. Paul's, Winona; and Christ church, Red Wing.

A choral guild for Buffalo and its region has been lately organized under the advisement of Mr. S. J. Gilbert, organist of the pro-cathedral, St. Paul's, with excellent promise of success. We are promised accounts of its future operations. Eight choirs are represented, with four more applying for membership.

We are indebted to Prof. S. Lasar, organist of Emmanuel church, Brooklyn, for a copy of a magnificent setting for Bishop Heber's hymn, "The Son of God goes forth to war," by Josiah Booth, of London, whose masterly tunes were first introduced in this country, by Prof. Lasar. Six lines are sung in unison, and the last two, in full harmony. It is singable, congregationally; within easy vocal range, and must prove acceptable, wherever introduced.

At the opening of the new chapel of St. George's church, Newburg, N. Y., the Service Kalendar was as follows: *Venite*, Gregorian; *Te Deum*, Stainer in C; *Jubilate*, Anglican; anthem, "O how amiable," Barnby; Communion Service, Dr. Bridge in D; *Nunc Dimittis*, Tonus-Regius. *Venite* is to be sung to Tone I, as a constant use. There is a vested choir, consisting of 17 boys and 10 men.

An increasing interest is manifested in the new Hymnal for the Christian Year, by the Rev. John Anketell, of New York, with tunes by American composers, selected and edited by Mr. D. E. Hervey. Among the contributors are Dr. J. S. B. Hodges, and Walter B. Gilbert, Mus. D. The volume is in substance, what the Church has never yet possessed, and sorely needs, that is, a Liturgic Hymnal for the Christian Year. Mr. Anketell's project is necessarily tentative, and merits immediate and practical encouragement, which can best be shown by sending him subscriptions.

The latest and most flagrant instance of musical profanity is the adaptation of the Swan Song of Lohengrin, as a hymn-tune, for the costliest quartette choir in the country, in an up-town, New York Presbyterian church. Is there to be a revival of the old "Grace church (King) Collection" style of secular adaptations and arrangements?

Organ recitals are now in season, and generally provide wholesome entertainment, while serving a valuable educational office. Mr. Frank Treat Southwick, organist of Holy Trinity church, Lenox ave., N. Y., announces his second series of free organ recitals, for Oct. 27th, and Nov. 24th. We give the programme for the first: Chromatic Fantasie, L. Thiele; solo, tenor, "Not every one that saith;" Sonata No. 1, Pastorale, Guilmant; aria, "In native worth," Haydn; *Passacaglia*, J. S. Bach; aria, "Rolling in foaming billows," Haydn; *Fackeltang*, No. I. B♭, Meyerbeer; solo, "Trust on," Gottschalk; two transcriptions from *Der Gotterdammrung*, Wagner; duet, "Crucifix," Faure; Symphonic Poem, *Les Preludes*, Liszt. Mr. W. R. Hedden, organist of Trinity church, New Haven, also announces a series of four, Oct. 23rd and 30th, and Nov. 6th and 13th, assisted by eminent soloists from New York. This is the initial programme: *Toccata* in F, Bach; *Fantasie* in E, Th. Dubois; tenor solo, "There is a green hill," Gounod; Allegretto in B minor, with an Invocation, Guilmant; tenor, "If with all your hearts," (Elijah), Mendelssohn; Sonata, I. four movements, Mendelssohn; tenor, "The soft summer breeze," (Rebekah) Barnby; March in C, Lachner: Russian Hymn, Freyer.

There was held in the church of St. John in Ogdensburgh, N. Y., of which the Rev. J. R. Morrison, D.D., Archdeacon of the Convocation of Ogdensburgh, is rector, a music festival on the evening of Oct. 22nd. This service is intended to be the first of a series of annual festivals, and was planned by Dr. Morrison for the double purpose of improving the music in his own and neighboring churches by bringing together the different choirs, and by the same means of increasing the friendship and good-will of the churches of his archdeaconry. The credit for the musical part of the festival belongs to Mr. Edwin Rake, the organist of St. John's church, under whose direction were the combined choirs of St. Peter's and Trinity, of Brockville, numbering 44; St. John's, Prescott, 24, (both of Canada); St. Mark's, Malone, 23; and St. John's, Ogdensburg, 36—in all 127. These were all mixed choirs of male and female voices, about equally divided, the preponderanee, if any, being with the male voices. The service used was that of the first annual choir festival of the Choir Guild of Long Island, in November, 1888. The Psalms were sung to Anglicans with a smooth and flowing expressiveness and a distinct enunciation of the text that left nothing to be desired in the way of intelligent and devotional rendering. The *Magnificat* and *Nunc Dimittis* were Stainer's. The well-sustained *tempo*, the precision and sharpness of attack, and the unstaying and strenuous energy with which, both here and in the later anthems, the voices kept to their work, were worthy of special commendation. Farrant's "Lord, for Thy tender mercies' sake," sung by the Prescott choir, unaccompanied by the organ, was sung with much simplicity and tenderness of expression. Mozart's motet, *Splendente Te Deus*, was most forcefully given; and the *Te Deum*, by Smart, immediately following, was rendered with a freshness of voice, a vigor of expression, and an uplifting power of devotional feeling that fittingly crowned the work of these admirable choirs. The cantor of the service was the Rev. Charles Temple, rector of St. Mark's, Malone. The precentors were Messrs. W. Fred Jackson, M.D., of St. Peter's, Brockville, and Clarence Young, of St. John's, Prescott. Taken as a whole, the services were performed with that precision and accuracy which gave undoubted testimony to the ability both of the choirs and of their leaders, and there was not wanting that devotional spirit without which such occasions become but sacred concerts.

MAGAZINES AND REVIEWS.

The Leonard Scott editions of the English reviews for October: *The Fortnightly* is distinguished by certain papers of phenomenal interest. At the top of the title page, Count Leo Tolstoi's "Work while ye have the light," Part I. is announced. E. B. Lanin, who has written so often and well on the distinctive phase of the Russian civilization, has a strong article on "The Jews in Russia" in which their political and civil disabilities and persecutions are strikingly set forth. The query is inevitable: is that a Christian civilization under which such conditions can exist without correction or betterment? The Rev. Father Bowden, (R. C.) takes Mr. Mallock's recent audacious assault on Dr. Hettinger's "Natural Religion," vigorously in hand, and with a refined severity pulls the mischief-breeding essayist well to pieces. The process is direct; the method, scholarly; and the result, not only a pitiful discomfiture of the sophist, but a triumphant vindication of Christian apologetics. The entire article should be widely re-printed.

The Contemporary opens with a finely-tempered article, "H. P. Liddon, in Memoriam," by Canon Scott Holland. He does not attempt anything like an orderly or exhaustive review of this lovely and beautiful life. It is rather a glowing and spontaneous utterance of friendship, in which occur delightful glimpses of a very lovable and wonderfully gifted personality. It does but faint justice, as it occurs to us, to the unique and unrivalled distinction of the greatest among modern preachers. This is possibly relegated to the biographer who must some day undertake for Liddon, the office he was not permitted to complete for Dr. Pusey. Here is a fine saying, among many others: "He introduced into our midst the intensity, the fibre, the moral toughness, of the older Tractarians. He had their rigorous unworldliness, their unflinching courage, their disciplined self-repression, their definite and masterful direction, their spiritual beauty, their unearthly force." Sir Morrell Mackenzie discusses "The Use and Abuse of Hospitals" in a thoroughly practical way, making these points in succession: that there is a growing objection to large hospitals among the medical profession and practical sanitarians; that they become breeders of disease and centres of accumulating perils to their neighborhoods; that they should be removed from large cities and re-constructed in cottage-colonies in the open country; that the out-patient department in its undiscriminating charities, is the greatest pauperizing agency at present existing in England, that it impoverishes and oppresses the regular practitioner.

The Nineteenth Century is a richly furnished number throughout, opening with a strong three-fold article on "The Labor Revolution." "Some Aspects of Newman's Influence," by Wilfrid Ward, is another study of the great Cardinal's personality, from the Romanist side. It is done *con amore*, in a deeply reverential spirit, and with excellent intelligence. It dwells much on the singular power of a hidden life, and draws a picturesque parallel between Newman's methods and sources of influence in the practical exercise of his ministry, and that of St. Philip Neri, his master in spiritual and priestly things. It abounds in delicious bits of personalities. In "Bees and Darwinism," by the Bishop of Carlisle, the materialists and their followers fare badly. The Bishop is inexorable in pushing his logic of mathematical elucidation, and leaves the evolutionists routed and without a case. A single cell of honey-comb is an infinitesimal battle-field for such tremendous issues, but it provides room for the vindication of the ways of Divine Providence. "The Weakness of Congregationalism from the Pen and from the Pulpit," is an astonishing series of admissions, from within its own fold. It is, *de facto*, an unconditional surrender to the claims of historic Christianity, not only in questions of polity, but also of many practical matters of administration; while it is in polemics a virtual

apostacy from the old-time orthodoxy to the new school of rationalistic criticism.

Macmillan's Magazine, October, has a very bright paper on this query: "What has become of Original Sin?" a lively, skirmishing review of modern materialistic theories, which leave it altogether out of all ontological consideration. The *reductio ad absurdum* comes gracefully and forcefully into play, thus:

> This materialist age has in these latter days witnessed a marvellous recrudescence of superstition, often masquerading under the guise of scientific research. Our latest school of psychologists have been at much pains to show that the spiritual is but a function of the corporeal mind, but an aspect of matter. So we are left face to face with the further question: what then is matter? Of what is it composed, and with what powers is it endowed? We have long passed the time when it could be supposed to be a motionless, inert mass, a sort of blank resisting body; nor can we any longer be satisfied with the crude, ordinary conception of it as a something incapable of further analysis, or at any rate not needing to be expressed in any simpler terms. No; in an age which is nothing if not scientific, matter presents itself in the guise of atoms, centres of mysterious and incalculable forces, combining, dividing, and re-combining, moving in infinite space, a very fairyland of science. Its properties are as occult and mysterious as those of which the old alchemists and magicians had dreamed. What are we to make of Electricity, of Animal-Magnetism, of Will-Power, of Mesmerism? We know not as yet. And thus a sceptical and materialist age bids fair to become more credulous than the most superstitious believer in a spiritual world.

Cassell's Family Magazine, October, is an attractive household number, made up chiefly of entertaining miscellany; a type of editorial discrimination which not a few of our own more bulky illustrated monthlies might study with profit. Especially will the music amateur find recreation in Mr. Crowest's carefully written paper, "About Rounds and Catches;" a line of elegant recreation in which the early fathers in the divine art especially delighted. This issue abounds in capital illustrations, some of which are rarely found in print.

MEMORABILIA OF SIXTY-FIVE YEARS, (1820-1886). By Jesse Ames Spencer, S T. D. New York: Thomas Whittaker. 1890. Pp. 250.

The brief notice of this volume, which was given several weeks ago in THE LIVING CHURCH, was hardly commensurate with its annalistic importance. While to the many friends of the author the details of personal experience must appeal with lively interest, the calm, conscientious, and rigidly truthful details of certain crucial periods of our ecclesiastical development must have a certain permanent, historic value to the Church at large. Dr. Spencer is an unimpassioned commentator on that unique event, "The Cary Ordination," when partisan animosities had waxed to a white heat. Those humiliating and exasperating episodes of the two Onderdonk trials and suspensions, also pass under review. The Catholic renaissance, feebly styled "The Tractarian Movement," receives earnest attention, the author, planting himself solidly on the "Bishop Hobart platform," while regarding the ritualistic *sequelæ* of that great movement which is yet working mightily throughout the whole Anglican Communion, with unconcealed anxiety. Not unlikely "the movement" presents abnormal features here and there which must give loyal Churchmen pause for consideration, and a searching review of the ancient foundations whence all historic Catholicity is hewn. And it demands a learned and loyal hand to draw an abiding historic line of separation between ancient Catholicity and Tridentine usurpations. In his resistance to all explicitly Romish inventions, Dr. Spencer must find himself *en rapport* with all sound Catholic Churchmen. In addition to incidental mention of many celebrities, literary and clerical, encountered by the author during his travels abroad, chapter IX is devoted to brief, yet pregnant biographical reminiscences of many of his contemporaries who have gained permanent distinctions and honors among the memorable sons of the Church. The personal element, together with prudence and discretion, render these reminiscences exceptionally trustworthy and valuable.

JABEZ EASTERBROOK. A Religious Novel. By Joseph Hocking. London and New York: Ward, Lock & Co. Pp. 362.

A species of fiction, subject to multifarious perversions, demanding first-rate ability, with a commanding range of both literary and dramatic intelligence for its successful development. Indeed, only sharp and imperative crises of thought and experience warrant a resort to such methods of expression. The writer herein fails to satisfy such exacting conditions. The "Elsmere" flood-tide of notoriety, naturally enough, has tempted a shoal of feebler imitators who seek a market in its brilliant wake. Mr. Hocking starts out however, with a very different purpose. His central personage is a stout, honest-hearted, young Methodist preacher, unschooled and unskilled, with "Watson's Institutes" for his sole theological capital, who is to run the gauntlet of agnostic, cynical, and illiterate, as well as snobbish and, not infrequently, vicious people. But he is to emerge, little by little, through dreams and perplexed mazes, into a rationalistic, idealistic humanitarianism, *via* Theodore Parker, Stopford Brooke, Renan, Von Hartmann, Schopenhauer, and so on. There is much loose and stupid talk about the bigotry of creeds, and unscholarly "English" in abundance. Two or three 'knock-down" fights show the muscularity of our hero's Christianity, and there is for "machinery" a thread of gypsy life running through the story. There is much sound sense and healthy moralizing sprinkled along, but the drift and spirit of the story are disturbing and unwholesome, at least for Churchly readers. We have dwelt thus far, in order to mark and specialize a growing class of stories that inadvertently and incidentally do harm to religion by exhibiting it in all manner of equivocal and unnatural relations. Such an experience as Easterbrook's had better be kept in the dark.

HENRIK IBSEN, 1828-1888. A Critical Biography by Henrik Jaeger, from the Norwegian by William Morton Payne. Chicago: A. C. McClurg & Co. 1890. Pp. 275. Price, $1.00.

As we have recently intimated in this department, the poems and dramas of the great Norwegian idealist are commanding more and more widely the scrutiny and study of educated readers. Mr. Jaeger's work is in substance a critical, biographical study, and therefore renders the greatest conceivable assistance in reaching a just and symmetrical knowledge of a dramatist who, in spite of the idiomatic barriers of an almost untranslatable language, has already found his way and recognition among the greatest living writers. Far more prolific than Goethe and Schiller of the idealists, he contemplates a vastly wider horizon, and his sociology is fearless and does not hesitate at the most forbidding and repulsive problems. He is styled a realist, but nothing could be wider of the mark, taking Zola as the acknowledged type. He is an actualist, possibly, if one may create a term for an exceptional use Certainly he is pre-eminen ly an idealist, and has surrounded himself as truly as did Shakespeare, with a new and teeming world of sharply-outlined individualities and experiences. He is visibly and demonstrably an honest outgrowth of his early social *entourage*, and hence the blistering cautery of his satire and invective, which elsewise might pass for temperamental pessimism. The life he lived had few fair outlooks, and his diagnosis lays bare sorrowful and fearful lesions in the body politic and socialistic. Under fairer skies and among wholesome conditions his sharply-defined poetic genius would have blossomed and fruited with richer graces. His disclosures are appalling. So are the corrupted currents among which he had his being and experience. The author and translator have together served an excellent purpose, and while no educated reader can afford to ignore this gruesome truth-teller of the Norse-world and life, it is best to place his verses on those out-of-the-way shelves of the library labelled extra-hazardous, where the unwary and immature will hardly find them.

ETEOCLES: A Tale of Antioch. By Jessie Agnes Andrews (a thirteen-year old child). New York: Low Vanderpoole Publishing Company. 1890. Pp. 135.

This is a pardonable example of youthful precocity, by a pupil of St. Mary's School, New York. It is especially noteworthy because of the absence of all attempt at "fine writing" and literary affectation. The traditions of the martyr age have deeply moved the intelligence of a well-trained religious child, and the narrative unwinds itself smoothly and simply, with such *naïve* earnestness, as to hold the attention of mature readers. It is child-like, yet far from childish, in manner and substance, and not wanting here and there in slight anachronistic confusions; but it would be both unnatural and unwarrantable to subject such an ingenuous and interesting confidence of a gifted child to critical comment. It is sufficient to say that the publication is anything but presumptuous, and that the story has a well-defined interest of its own, quite apart from any considerations growing out of the tender age of the writer.

THE VOICES OF THE PSALMS. By W. Pakenham Walsh, D. D., Bishop of Ossory, Ferns, and Leighlin. New York: Thomas Whittaker. Handsome cloth, black and gold. Pp. 332. Price, $1.50.

This will prove a delightful study and aid to the understanding of the Psalms with their manifold voices. The several sections are not only didactically but also devotionally written, and the reader, whether priest or layman, will feel that he has been taking sweet counsel with a thoughtful, reverent master, concerning the many spiritual beauties in this "world's prayer book," whose wealth of meaning has been heretofore hidden in part from his understanding. Bishop Walsh draws out the burden of the Psalms in their several voices of praise, prayer, instruction, creation, history, immortality, the sanctuary, music, the voices of the shepherd, the warrior, and the outlaw; voices of the monarch, the penitent, and the pilgrim; voices of Messiah—the King, the Prophet, and Priest; voices of redemption, of the Church, the mission field, the spiritual life, and the voice of benediction. Nothing better could be chosen as a gift to a religious-minded friend, and it is an invaluable book for the parish library.

THE LIFE AND WORKS OF ST. BERNARD, Abbot of Clairvaux. Vols. I. and II. 8vo. London: John Hodges.

These volumes are the first installment of the entire writings of that eminent saint, "the last of the Fathers," as he has been affectionately termed (1091-1153). Other volumes are expected to follow, at an early day, completing the new edition, with a Life of Bernard. The editor and translator is Dr. S. J. Eales. and the letters (380 in number) in their English dress, are admirable for reading and profiting by. No one truly a Christian, can fail to be instructed and helped forward in the higher spiritual life, who makes himself a partaker of Bernard's lofty as well as wise discrimination and judgment, in the dark days of the Middle Ages. We take this occasion to call attention to "The Catholic Standard Library," which Mr. Hodges is engaged in publishing. Though some of the books are like the present edition of St. Bernard, in being devoted to those belonging to the Roman obedience, and what they have written and done, this is by no means the case with all. Maitland's "Dark Ages" appears here in a new edition, as do also Sir Henry Spelman's "History and Fate of Sacrilege," the great "Commentaries on the Gospels," by J. Maldonatus (1534-1583), and by Cornelius a Lapide (1566 1637) etc. We bespeak the consideration of students and others to Mr. Hodges' list of books issued and announced for early publication.

REAL HAPPENINGS. By Mary B. Claflin. New York: Thomas Y. Crowell & Co. Booklet style. Price, 30 cents.

A little volume of less than fifty pages, containing five simple unaffected stories from actual life. They are all pleasantly told, and are filled with a warm feeling of love and humanity.

MESSRS. Frederick A. Stokes & Brother have issued two beautiful sketches by Maud Humphrey, "Little Folk in Dream Land," and "Little Folk Wide Awake;" also "The Mokeville Hunt," by Ed. A. Kramer. These are all fine specimens of colored plate work, well mounted and framed in mats, with rings, ready for hanging. Chicago: Abbott & Co. and A. C. McClurg & Co. Price, $1.00 each.

PROF. J. MACBRIDE STERRETT'S "Reason and Authority in Religion," a brochure on a contemporary topic, will be published this month by Thomas Whittaker. The same publisher will soon issue Dr. Henry Wace's "Central Points of our Lord's Ministry," a series of popular Testament studies. Both these volumes promise well.

BRENTANO BROS., 204 and 206 Wabash Ave, Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

WANTED:

A man, woman, or youth in every parish in the United States and Canada, to canvass for THE LIVING CHURCH, and to act as permanent local agent in the interests of this journal. Liberal remuneration is offered. Energetic agents can make large profits. In addition to large commissions, special prizes are offered which will be within the reach of all, even of those who secure but one subscriber Applications must be accompanied by a letter of recommendation from the pastor, Sunday school superintendent, or some other responsible person. As only one agent can be accepted in any parish and only three months can be allowed in the competition for prizes, action should be prompt. Particulars will be forwarded to all who desire further information; address THE LIVING CHURCH, Chicago.

Calendars for 1891.

The growing demand for Calendars, which so many retail dealers last season found to sell better than Christmas Cards, has led us into this new line for Christmas Gifts, and we have 39 different Calendars, at prices from 5 cents to $1.50. Among them are

THE SHAKESPEARIAN YEAR. A block Shakespeare Calendar. The cardboard represents Shakespeare's house..... .50

THE CIRCLING YEAR. With selections from Shakespeare. 12 leaves..... .50

MIZPAH. Scriptural selections..... .50

Brass stand for each of the above, $1.

FAN CALENDAR. In the shape of a fan, with 12 floral panels and appropriate poems on the back..... .50

THROUGH THE YEAR. A fine-art Calendar for 1891. Beautifully lithographed and printed in Nister's finest style; containing 12 full-sized illustrations, each appropriate to the season, and containing the calendar for the month, the page of each month made to turn over without injury, thus leaving the calendar intact at the end of the year, in a neat box..... 1.00

A neat and pretty brass stand for this Calendar, $1.25.

TIMES AND SEASONS. A monthly calendar, with colored plates, all of devotional subjects; a very attractive calendar..... 1.50

Brass stand for the above, $1.25.

For sale at the bookstores, or sent by mail, post-paid, on receipt of prices.

E. P. DUTTON & CO.,
PUBLISHERS,
31 West 23rd Street, - New York,

THE HOUSEHOLD.

THANKSGIVING FOR ALL SAINTS.

BY M. A. T.

O King of saints, we give Thee praise and glory
For the bright cloud of witnesses unseen,
Whose names shine forth like stars, in sacred story,
Guiding our steps to realms of light serene;

And for thy hidden saints, our praise adoring,
Fount of all sanctity, to Thee we yield,
Who in Thy treasure-house, on high, art storing
Jewels whose lustre was, on earth, concealed.

Thine arm sustained them all in conflict mortal,
With sin and all the powers of hell;
Thy Hand hath oped for all, the shining portal
To realms where peace and joy for ever dwell.

There are the throned and white-robed elders, casting
Before the King of kings, their crowns of gold;
And there are crowns and mansions everlasting,
And palms and harps for multitudes untold.

Though, in Thy service, we too oft have slumbered,
Like the ten virgins, foolish ones and wise;
Yet with Thy saints, may we, at last, be numbered,
And at Thy call with burning lamps arise.
—*Philadelphia, 1890.*

PROFESSOR HUXLEY says there was a time when men walked on all fours. We believe you, Professor, for we have seen them do it when they were little.

THE Duke of Portland is erecting at Welbeck, a row of almshouses to commemorate the successes of his race-horses. They are intended for widows on the estate, and are near the Abbey. An inscription on the centre gable reads: "These houses were erected by the sixth Duke of Portland, at the request of his wife, for the benefit of the poor, and to commemorate the successes of his race horses, Ayrshire (Two Thousand Guineas and Derby), Donovan (Derby and St. Leger), Memoir (Oaks and St. Leger), Semolina, and others."

LAST May, when the Longue Pointe Insane Asylum at Montreal was burned, it was believed that over one hundred people were burned in it. Many patients escaped, but it was supposed they had all been recaptured. Among those in the asylum, but missing, was the wife of Amedee Gauthier, a well-known farmer of St. Laurent. It was thought she had been burned. Early one morning Gauthier, accompanied by a neighbor, was coming into town with a wagon load of produce, when they saw a woman lying beside the road. They roused her and asked what she was doing there. She said she was hunting for the road to St. Laurent and had traveled for many weeks, mentioning places she had visited in Lower Quebec, 200 miles from Montreal. Gauthier asked her to get into his wagon and he would drive her to a hotel farther on. As she stepped into the wagon he flashed his lantern into her face and dropped it with an exclamation almost of terror. The woman he had found was his own wife, who, he supposed, was dead and whom he had not seen for over eighteen months. They drove her home at once, where it was found that she was half-starved and nearly dead with cold. She is incapable of telling a coherent story of her wanderings since her escape from the asylum fire, but her sufferings must have been terrible, as her feet and limbs are blistered and sore. She will not be returned to the asylum.

JUDITH.

BY EVELYN RAYMOND.

(*Copyrights Reserved*).

CHAPTER IV.—IN THE MANSE GARDEN.

It did *not* rain, although everybody prophesied that it would.

"Who ever heard of any 'church-doings' without a shower?" demanded Rupert, mindful of innumerable drenchings received in the past.

The unfortunate lad was distinctly available on all such occasions, and drove what he called the "s'ciety express," transacting a multitude of small but necessary business in the way of begging or borrowing; reward for his services being "gratis, or a plate of Sunday school ice-cream." But for once his pessimistic expectations were not realized.

The evening for the "Harvest Home" proved perfect; the scene in the old-fashioned garden a glimpse of fairy-land, with the gay lanterns throwing a wierd, fascinating light over trees and shrubbery.

Away down at the foot, where a tiny streamlet trickled, there was hidden the "Enderby Brass Band," an aspiring young orchestra whose service—like Rupert's—was gratuitous.

"As it would have to be," remarked Judith, "since no one in their senses would pay anything for such music, unless it were to have it suppressed."

However, this treason was uttered only in the sanctity of her mother's room; and at the distance accorded the cornettists the strains they evoked appeared not so very discordant.

When the subject was broached of a "festival" to raise money for religious objects, the rector had put what he considered a very strong foot down upon it. Like many another country parson he had been obliged to lift it up again.

Parish life proved very different from his imaginings; and to his peculiar temperament much more trying than the city mission-work he had resigned. Yet if his first high hope was considerably lowered, he was a thorough soldier and had a world of pluck; so, though he was surprised, he was not discouraged, when he found his well-laid plans for the government and spiritual advancement of his flock coolly set aside by the simple human nature of the same

Mistakenly judging the people as a whole, he had in fact to deal with units.

One unit had disconcerted him greatly. Her name was "Miss Anne." She was supposed to have a surname, but no one mentioned it, except on extraordinary occasions.

She was one of those *pervading* women who exist in every country parish, without whose superintendence or interference she allowed no business to be transacted even by the vestry itself. Her class has generally one personality in a parish and Miss Anne was a type; large of frame, coarse of voice and manner, dictatorial, sentimental, warm-hearted, and efficient. This efficiency was her strong-hold.

"She is so good, and accomplishes so much," expostulated Mrs. Morrow with the irate warden.

"Yes; and so *bossy*—as if she owned the whole church!"

David Dunning did not believe in "church entertainments," save for a purely social end. His standard of giving was much higher; and he had forcibly objected to the proposed garden-party as a means of replenishing the St. Andrew exchequer.

But Miss Anne had been quite as forcible on her side.

"*I* was one of the *first* members o' the 'Piscopal Church in this town o' Enderby. *I* was present ter the layin' o' the corner-stun. St. Andrew's wouldn't never a ben built without *me*, an' we've allers *hed* fairs an' sech."

She firmly intended they always should.

"Will you tell me *exactly* how they are conducted?"

"Why, same's any other denominations. We hev a refreshment table, fancy-work, an' so on. Why?"

"Any 'chances'?"

"Certainly. Couldn't sell things u'less."

"Then I cannot permit it."

"Wher' *is* the harm?"

"I think, dear madame, it is too evident to require explanation."

"It'll make trouble in the perrish."

"It shall not."

"It *will*. Wall—s'posin' we give up the *chances*; jest sell things out-an'-out. Any *sin* in *that*?"

Alas! The rector temporized; of course, he was lost.

When the conqueror and her corps invaded the quiet manse, and for some unexplained reason, began turning things topsey-turvey, he incontinently fled, found it necessary to see his publisher.

Judith aided and abetted his escape; then shut her precious "Queensie" into her own room, and almost literally stood guard before the door. *She* should not witness that desecration of her *penates*, which made the girl's heart hot within her.

All this was but prelude; and when the hour was come, the transformed garden looked too charming and peaceful to be a scene of greed and spiritual warfare.

David had returned, resolved to be on hand and watchful; Mrs. Dunning, in her riper wisdom, charitably accepted good intention and ignored every thing else; and Judith, for the first time since her coming to Enderby, was wholly content to be there.

The result which Miss Anne had accomplished, appealed strongly to her artistic temperament; and she made herself so heartily one with the young people who thronged the gravel walks or bartered dainties from behind the tasteful booths, that every one was in love with her. None could be more sweetly gracious than Judith, when she willed.

Angela in a cunning little "House that Jack built" opened its magic door to dispense mysteriously wrapped toys and gather in the children's pennies. Near her, Judith as "Rebekah" sold lemonade "water" from her "well;" and all was going merrily with financial success, when unfortunately the "well"—Miss Anne's butter-churn—sprung a leak and refused to quench the thirst of any more pilgrims. It did even worse; it drenched the becoming garb of the water-drawer.

Now she was one of those fastidious people whom such things greatly annoy, and the trifling accident paved the way for the explosion which followed when the "leader of the perrish," bustling and authoritative, hurried to repair the damage.

"Here, boys, jest lift thet churn out the way, an' set this one in its place. You, Rupert, run an' git a pail a' water—there's a good boy!—an' bring thet bottle o' acid an' the sugar from the kitchen table."

"Rebekah" pricked up her ears. "What do you want of *acid*, Miss *Sharkey*?"

"Goin' to make some more lemonade, o' course."

"Without *lemons*?"

"Certainly. I allers do. Can't afford the genuine at a church fair."

"But—but—this is horrible! It is a *lie*; beside, it must be so awfully dangerous. How *dare* you? But you *don't* mean it?"

Miss Anne's eyes snapped, yet she answered composedly:

"O' course I mean it; an' 'taint—not a mite. Nobody kin tell the diff'rence. I allers use it, too, for my men in hayin' time."

"Poor wretches! Did any of them ever die?"

"*What*? I mus' say you're a 'mazin' queer girl fer a Dominie's sister!"

"And you are an awful fraud for a Christian! I thought it strange there was no peel floating around, but fancied it had been strained out. And *I* have been selling that *sham*! I'm going straight to tell David."

She went before the other could interpose, but the rector was just then out of sight. Judith did'nt tarry his return.

Springing up on a bench, she clapped her hands to attract attention, and cried out in her bell-like voice: 'Please, all you people, listen! I want everybody who has bought a glass of *stuff* at my make-believe well, to come directly here and get his nickel back. I did not know it, but you have all been drinking *acids*, and I don't want your money as well as your deaths on my conscience!"

One could have heard the fall of the proverbial pin. Even the katy-dids ceased contending, as if listening horror-struck; while many a cheek blanched, and every eye was fascinated by the brilliant, Jewish-looking figure on her improvised rostrum.

Then some one else popped up beside Judith, with a motion so Jack-in-the-box-like that it changed the tension of terror to expectation of amusement.

Great was the contrast between the two orators, the one composed as the other was excited, and the opening sentence of the new speaker developed the expectation into the smile.

"Ther' aint nothin' ter be 'fraid on, so fur forth 's I know. I've been a-makin', an' some on ye's ben a-drinkin', *s'ciety leminade* for the last twenty year. It ain't never hurt nobody 't I herd; an' it's put a good many dollars inter the *church fund*, 't wouldn't a got there, ef we's used lemins at forty cents a dozin as they be now. *Still*—ef anybody *begredges* the five pennies they've giv' Miss Dunnin', (our Rebekky on this occasion) let him now declar' his mind er forever arter hold his peace.'"

Poor Judith! Righteous as her wrath might be, she realized that she had made a silly exhibition of herself, and descended from her elevation with a crimson tide flushing her olive cheek.

It was relief to hear a familiar voice saying: "Come with me," and to accept the arm Seba Tynan offered her.

Safe within the refuge of her brother's study she astounded that long-sufferer by a graphic description of the affair; then threw herself into an easy-chair and began to cry.

David turned to Seba.

"Do you know what other deceptions are customary here, at these—er—*performances?*" He too was angry. "But I forget; you are not greatly interested in these matters."

"Then I am interested in you, and Miss Dunning has but openly expressed what all truthful souls should feel. If Christians are honest in their belief, let them have the courage of their convictions. There is need in this and many another parish for a *fearless* man; one who would *dare* to expose and cleanse the Church from the frauds and 'expediencies' she allows, as the Christ you preach dared to drive the money-changers from the temple. The life, the heroism of such an one, would be more eloquent than the tongue of a new Savonarola."

The words found echo in Dunning's breast. More soldier than priest, more man than either, he rose and proffered his hand.

"Tynan, we have welcomed you as a pleasant guest, I now bid you as a friend. Your speech is a tonic. Please the God whom I adore, we shall help one another."

The clasp was accepted and cordially returned.

"If I fail to respond to an influence which holds you, Dunning, it will not be that I fail to appreciate *your* integrity."

To Judith it seemed a strange compact these diverse souls were forming.

David went out; but Seba crossed the floor and stood before her, looking down upon the mobile face which had grown to have such fascinating interest for him.

"Will you 'ratify and confirm' your brother's words? Will *you* take me for a friend?"

There came the sudden, contracting frown of the delicate brows accentuating the sharp glance beneath them, which of late the questioner had more than once seen between himself and his brief.

"I don't know," doubtfully, "I never had a *friend*, but I have a very high conception of the word." Then after a pause, during which Angela's face came to her memory: "No, I think not. It wouldn't be worth your while, for I should be very exacting, and make you a great deal of trouble. I do everybody. And I'm thinking what a fine mess I've made of this parochial business. Poor Davie! Poor Mama!"

Poor David, indeed! It was a very hot-bed of discussion upon which he emerged.

"Grab bags;" "Chances;" "Votes;" "Cheating;" "All for the cause;" and some one who looked suspiciously like Rupert exclaiming to a new comer: "My eye! But you'd ought to have been here before! There's been a regular circus."

Still—the gross receipts were good!

Miss Anne, self-appointed treasurer, jingled her cash-box on the way home, and thought complacently: "That young spit-fire ruther helped the bus'-ness 'an not. An' law! I don't bear her no ill-will; ner no yether young pin-feather 'taint got no sense."

And still, the "leader of the perrish" awoke in the watches of the night, and she felt, somehow, she couldn't understand why, as if she had been worsted in a battle; and she wondered, vaguely, if there were any better way than the one her rough-shod feet had alway trodden. She had believed in Miss Anne's infallibility, with firmer faith than the papist's in his pope. She turned more comfortably on her pillow.

It couldn't really be, of course; beside, the gross receipts were good!

(To be continued.)

CHINESE PROVERBS.

TRANSLATED INTO ENGLISH BY A STUDENT IN ST. JOHN'S COLLEGE, SHANGHAI.

We have been greatly pleased to read *The St. John's Echo*, published by our Chinese boys. The work is well done, and the spirit of it all is admirable. The English is sometimes quaint. We clip the following, by Liang Ching Cheu:

I will give you an account of some of the Chinese proverbs. I only mention a few here.

1st. "A man who suffers much pains will be a great man." It means that if a man has many troublous matters, he will become a good man.

2nd. "A stone will have the day of turning up by itself." Any man who is destitute, if he keeps on patiently, will find the day of happiness.

3rd. "An atrocious man has the reward of atrocity; a moderate man receives a good recompense." You all know it well, so I need not explain it.

4th. "Whoever is capable of telling a lie, he can't cheat God above in the sky; if another man knows it, he is not worth for a farthing." Every man must not speak false words, and if he does so, he can only cheat men, but can't cheat heaven itself.

5th. "Ten eyes observe us, ten hands point to us." None have the right to speak words in secret, for there are ten eyes and ten hands looking and pointing, so if a man speaks in secret is just the same as if he speaks openly. God sees him.

6th. "Anything that you are not fond of, don't do to another man." A man may not give the things to another man which he doesn't like.

7th. "Disobey the old men's words, the difficulty is before your eyes." This exhorts us to follow the words of the old men.

8th. "One bowl is at peace, two bowls are making noise." It supposes that a single man can't make quarrel, but two men can.

THE CHURCH BUILDING FUND.

BY L. BRADFORD PRINCE, SPECIAL SECRETARY.

In these busy days, any institution which proceeds quietly and modestly in its work is apt to be overlooked and almost forgotten. The Church Building Fund is the only great permanent fund of the Church at large in this country. Its work is the most practical of any that is being done. It meets what was the special want for half a century, and for the first time gives encouragement to our brethren on the frontiers to secure regular services, and exert lasting influence in their communities. It makes it possible to take spiritual possession of promising fields in new sections, at the right time, when great advantages are to be gained and the whole future secured, instead of having to wait until a half dozen other bodies have occupied the field, and our own people, discouraged by long waiting, have become scattered and lost. Its system of loans gives the needed aid at exactly the critical moment, and yet promotes "self-help," and preserves the self-respect of the new congregation.

But its work is done in such a quiet and business-like manner that the great majority of our people in the older sections of the country are apt even to forget its existence. To the missionary bishops and their scattered flocks it is the most useful and inspiring of aids; but the members of old Eastern parishes only know of it by some casual mention in the Church papers. It is utterly inadequate even to meet the most touching appeals and most pressing applications; but the general public does not know of the continual sorrow of its trustees that they have to refuse where they would so gladly extend aid, and so it does not even have the advantage of sympathy.

The annual report just issued shows that the fund amounted on Sept. 1st to a little over $190,000. This is quite a large sum, but it is but a small fraction of the million which the Church started to raise, and even a smaller fraction of what is really needed for its purposes in our ever-extending Church. Compared with the building funds of other Christian bodies in this country, or with the enormous sums used by the English Church Building Society, which has made grants amounting to more than $5,000,000, it is almost insignificant. Yet the good work which it is accomplishing even in this "day of small things" shows what it can do when it has power to meet all proper calls.

The end of the year will mark the conclusion of ten years from the first contribution to the fund, and it has been thought that a vigorous effort should be made to bring its amount up to a quarter of a million by that date, so that the Church will, at least, have completed a fourth part of that which it set out to accomplish.

While it is true that all congregations that have not given during the year are expected to make an offering on Nov. 9th, yet the amount thus obtained probably will not exceed $5,000. To raise $50,000 between now and next year will require a goodly number of individual gifts, some large and some small, and it can be obtained in no other way.

OPINIONS OF THE PRESS.

The Southern Cross.

ARCHBISHOPS.—The consecration of Dr. Saumarez Smith as Bishop of Sydney and Primate of Australia, was signalized by the unfortunate anomaly of his taking an ordinary suffragan bishop's Oath of Obedience to the Archbishop of Canterbury We cannot understand upon what principle the Archbishop of Canterbury could have acted in requiring the Primate of Australia to take an oath of obedience to him. It is not required by law. Lord Blachford's Act settled that point. It is not required by usage and custom. The Primate of York takes no oath of obedience to the Archbishop of Canterbury. Why should the Primate of Australia do so? If it is alleged in defence that the Archbishop of Canterbury occupies a patriarchal position, let that position be defined, and let all archbishops and primates in the Anglican Communion take a declaration of loyalty to the Archbishop of Canterbury, as patriarch and primate of primates. But all this has yet to be defined and shaped carefully, so as to avoid a Canterbury Papacy. *Until* the question of the patriarchate has been settled definitely, the Archbishop of Canterbury has no right to force an oath of obedience from his brother Primate of Sydney. There will be no security against this sort of thing until colonial primates and metropolitans adopt the titles of *archbishop*. The Suffragan's oath could not then be enforced upon them, for the rubric says: "This oath shall not be made at the consecration of an archbishop."

Standard and Church.

PLEDGES AND VOWS.—The pledge made by each member of the Brotherhood of St. Andrew, to make a personal effort each week to bring another young man to Church worship or instruction, is objected to by some on conscientious principle. There are different ways of understanding it; and one should be careful in commenting upon it neither to impugn the earnest sincerity of those who make that pledge, nor to tamper with the strict veracity of those who decline on that ground to do so. This suggestion may be valuable: That every such pledge ought to be made to some brother or officer of the organization, to whom an account of its fulfillment should be rendered. The Church Temperance Society administers its various temperance pledges upon this principle. Bishop Potter receives the pledges of those who enter monastic orders with this understanding, that as the human officer who binds, he has also power to loose the pledge. So it is with others who receive such pledges; or so it ought to be. We ought all to consider whether our ordinary Christian obligations which we are under by virtue of our Baptism, Confirmation, and Communion, are not of this nature, and whether we are not answerable to men as well as to God for our performance of these vows. A prominent city physician could be named who makes it a rule to attend a certain service every week; and if he is ever compelled to forego that service, he lets his pastor know the reason, exactly as he would explain the breaking of any business appointment. Ought not some such rule as this to be generally adopted? There is no one who could conscientiously object to this. Perhaps this practice might be promoted by organization. The Brotherhood of St. Andrew is welcome to the suggestion; they could establish a separate degree, the members of which should undertake to give an account, not of other men, but of their own individual church-going; or another and independent order could be formed for the purpose—a brotherhood of St. Paul, St. Peter, or St. John. Or, best of all, any conscientious Churchman can establish the practice for himself with the aid of no other organization than that of his own parish.

All who are interested in Church furnishing and decoration should note the list of Prizes offered in THE LIVING CHURCH for new subscriptions. It is open till March 1, 1891. Almost everything needed in the church can be obtained by canvassing for this journal.

The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial.

Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

100 Doses One Dollar

$75.00 to $250.00 A MONTH can be made working for us. Persons preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 109 Main St., Richmond, Va.

A Ray of Hope

For all who are held by the chains of scrofula or other diseases of the blood, comes from Hood's Sarsaparilla, which by imparting the elements of good health and strength to the vital fluid, dissolves the bonds of disease and sets the captive free. No other remedy in existence combines the positive economy, the peculiar merit, and the medicinal power of Hood's Sarsaparilla.

Both air and water abound in microbes, or germs of disease, ready to infect the debilitated system. To impart that strength and vigor necessary to resist the effect of these pernicious atoms, no tonic blood-purifier equals Ayer's Sarsaparilla.

No greater triumph in medicine or chemistry has been recorded than Hall's Hair Renewer to revivify and restore gray hair to the color of youth.

The people's preference—Dr. Bull's Cough Syrup. —Why? Because it never disappoints.

For nervous affections, such as neuralgia, sciatica &c., Salvation Oil is without a peer.

"Mrs. Winslow's Soothing Syrup for Children teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

South Bend, Washington, is one of the newest and most promising of the newer cities of Washington.

That the Northern Pacific Railway has made it its direct Pacific terminus, is the best evidence of its merits.

It is possible for a great many to get in now at low figures, as the Northern Pacific Railroad will not reach South Bend till the end of the year.

MELLIN'S
FOOD
FOR INFANTS AND INVALIDS.
TRADE ORA ET LABORA MARK.
THE ONLY
Perfect Substitute for Mother's Milk.
INVALUABLE
IN CHOLERA INFANTUM AND TEETHING.
A quickly assimilated Food for DYSPEPTICS, CONSUMPTIVES, CONVALESCENTS.
A PERFECT NUTRIENT in wasting diseases.
REQUIRES NO COOKING. KEEPS IN ALL CLIMATES.
SEND for our book, "The Care and Feeding of Infants," mailed free to any address.
DOLIBER-GOODALE CO., BOSTON, MASS.

Better than Tea and Coffee for the Nerves.
VAN HOUTEN'S COCOA
"Largest Sale in the World"
Ask your Grocer for it, take no other. [62

Mortgage Investments Alfred W. Ollis & Co., Springfield, Mass.

SENT FREE TO ALL.
Sample vial Rubifoam. For the teeth—deliciously flavored. E. W. HOYT & CO., Lowell, Mass.

Japanese Bric-a-Brac
Shipped to Church Fairs on consignment
Get our Circulars.
THE FORMOSA.
86 State St., Chicago.

$1.99
LAST MONTH
AT THIS PRICE.
OTHERS ASK $6.50
To secure active agents and get our mammoth fall catalogue introduced, we will send this elegant watch to any address at the above extraordinary price for the next
30 DAYS ONLY.
The watch is open face, smooth bazaine, highly polished and finely finished, with solid bow cap and bezel; a perfect time-keeper and fully warranted; jeweled balance and tempered hair-spring. Handsome, elegant and durable. Cut this out and send it with 50 cents in stamps as a guarantee of good faith, and we will send the watch to you by express C. O. D. with instructions to the express agent to allow examination. If on examination you find it as represented, pay the agent $1.99 and the express charges, and it is yours, otherwise you pay nothing, and it will be returned at our expense. Bear in mind, all you have to pay at the express office, is
ONE DOLLAR
and ninety-nine cents and the express charges, and this elegant watch is yours. Write to-day, don't wait. This offer is for 30 days only. Address
Guaranteed
THE NAT'L M'F'G AND IMPORTING CO., (Incorporated) 191 & 193 Clark St., Chicago, Ill.

DR. HORNE'S ELECTRIC TRUSS
RUPTURE
Positively cured in 60 days by Dr. Horne's Electro-Magnetic Belt Truss, combined. Guaranteed the only one in the world generating continuous *Electric & Magnetic current.* Scientific, Powerful, Durable, Comfortable and Effective. Avoid frauds. Over 9,000 cured. Send stamp for pamphlet.
ALSO ELECTRIC BELTS FOR DISEASES.
DR. HORNE, REMOVED TO 180 WABASH AVE., CHICAGO.

CHRISTMAS PRESENTS.

WHAT TO CHOOSE AND HOW TO MAKE IT

A DAINTY spectacle case, suitable for young or old, may be made at very small cost. Get three-quarters of a yard of ribbon, three and a half inches wide. Fringe one end about an inch, then fold a tuck two inches deep, so that the edge will just meet the fringed part. Overcast very neatly the three edges of the ribbon together, on either side of the plait forming the pocket, leaving the folded edge and the top of the tuck free, so that it forms a pocket. Now make another one just above this, leaving a space of about an inch between the two. Cut two pieces of bolting cloth the size of the pockets, and on one paint an owl's head, in the shades of golden brown, and on the other a pair of spectacle frames in gold. Baste these on the pockets, the owl's head on the top pocket; finish the edges with bronze-and-gold tinsel cord.

TOILET covers in sets, including a square pincushion cover, two doylies, and an oblong bureau cover, are always acceptable. These are very pretty, made simply of dotted muslin or sheer plain organdy, edged with a hem daintily done by hand, and finished with a border of lace. More elaborate bureau covers and sets are made of sheer linen, hemstitched at the hems and finished with a border of elaborate Florentine linen lace, run with a delicate tinted ribbon. Very pretty covers are made of Russian grenadine, an even open-meshed ecru cotton goods. These are hemmed and run near the hem with about nine rows of the narrowest gros-grain ribbon, in hues graduated from the palest tint to the darkest shade. A "throw" or picture scarf is easily made. A yard and a quarter of any dainty India silk or Japanese crape or Oriental silk is suitable for this purpose. They need only to be hemmed at the ends and finished with rows of little thick tassels set in the ends at intervals of an inch. A table centre of white linen is always pretty and acceptable to a housekeeper. These 'centres" are squares of linen, hemstitched and embroidered in the corners, or in wreathed patterns. Centres worked with clusters of mistletoe berry and leaf, done in white silk outlined with gold-colored silk, or Japanese gold cord, are very pretty to use on a Christmas table.

POLISH BOOTS.—Take 4 steel needles, number 4 four ounces of tapestry, or yarn, used double, two colors. Scarlet and black have a pretty effect, forming a shoe and stocking on the foot. Set up 24 stitches in the scarlet, on each of three needles, knit 2 plain stitches and 2 seam all round; continue ribbing 3 inches in depth. Begin to widen once on each side of one rib *every other* row; the ribbing must be continued, and as fast as 4 new stitches are made, a new rib must be made with them. Widen thus on each side of the same rib all the way down, until there are 30 ribs round the whole. Tie on the black, continue ribbing without widening, 2 inches more. Divide the stitches in half, place one half against the other, bind them off together, thus forming the sole of the shoe. In dividing them, care must be taken that the widened part be at one end of the needles. A sole, if preferred, may be made of Brussels carpet, lined with flannel, and bound with dress braid. They are invaluable for walking on ice, and very warm for riding.

A PRETTY jewel case may be made of glass and ribbon, and can be easily constructed by any one neat and accurate in work. The materials needed are first two pieces of glass, four by six inches, two pieces, four by two inches, and two more, six by two inches. These pieces of glass should each be neatly bound with inch-wide ribbon with a fancy edge. This is the troublesome part of the task, and when this is accomplished, the box is nearly completed. These bound pieces of glass should be tacked together in the form of a box by stitches at the corners, which will be sufficient to secure them in place, and then pretty little bows should be sewed on the corners to hide the places of joining. A pretty puffed cushion to lay in the bottom for the jewelry to rest upon, is made by taking two pieces of surah or satin, the same shade as the ribbon which is used in binding the glass, one piece just the size of the bottom of the box and the other two inches larger. This should be sewed on three sides, and one end left open for the insertion of a little pad of perfumed cotton, after which it is neatly overhanded. The larger piece of satin can be tufted down with little stitches, so that it will make a puffed, irregular surface, like the lining of jewelers' cases. If one can paint, it is a very pretty addition to the box to paint a little spray of flowers upon the glass top. If the ribbon is blue or pink, the style of decoration called Dresden China, with tiny sprays of blue and pink flowers, is appropriate and dainty. At a recent luncheon, boxes of this style, each of different color, were placed at each plate filled with bonbons. Afterwards they were carried home to serve as ring cases and ornaments to the bureau.

APPLY FOR INFORMATION ABOUT
THE GREAT
SOUTHWEST

WHERE last year farmers netted $100 to $200 per acre for fruit grown on land that can be duplicated to-day for $30 per acre.

WHERE five tons of alfalfa hay, worth $12 per ton, was grown on land the like of which can be bought for $15 per acre.

WHERE many other products, such as sweet potatoes, tomatoes, and early vegetables netted as large and larger profits than fruit.

WHERE the summers are cool, the winters warm, cyclones unknown, and malaria unheard of.

WHERE there is the best opening in the world for honest industry.

To W. F. WHITE,
Passenger Traffic Manager, A., T. & S. F. R. R.
Or. HENRY F. GRIERSON,
Immigration Agent, A., T. & S. F. R. R.,
623 Rialto Building, Chicago, Ill.

This railway passes through twelve states and territories, and having no lands of its own to sell, has no object in advancing the interests of any special locality, or in giving any other than absolutely reliable information. It realizes that the prosperity of the farmers of the great Southwest means prosperity to itself also, and is thus naturally willing to aid the immigrant as much as possible.

PORTRAITS
Beware of FRAUDS who offer to send PORTRAITS FREE! They cannot and do not do it, and their advertisements are only to deceive. BE SENSIBLE! If an advertisement is a deception, will not the goods of the advertiser be of a like character? WE DO EXACTLY AS WE ADVERTISE, and as the holiday season approaches, we desire to place one of our elegant Portraits in every family whose members contemplate making Christmas presents, and to that end we submit below a special offer. What more fitting tribute can you pay to the memory of a departed parent, husband or wife, brother or sister, or child, than to hang upon your walls an ELEGANT LIFE-LIKE PORTRAIT of them! Or who would appreciate a present of any kind more highly than this? To demonstrate our ability to produce work of this character, and in order that people may know where to secure THE BEST, we will for a short time only make a LIFE SIZE CRAYON PORTRAIT, ELEGANTLY FRAMED FOR $8.50. Send us a photograph or tin-type and we will send the Portrait via express with privilege of examining before paying for it, and if not as represented it will be returned at our expense. Give us a trial order and be convinced.
E. PATTERSON PORTRAIT CO., 59 Dearborn St., Chicago, Ill.

Only $10
"Down With High Prices."
SEWING MACHINES
FROM $40 TO $10!
Prices Lower than the Lowest on Buggies, Carts, Sleighs, Harness. $5.00 Family or Store Scale, $1.00 A 240-lb. Farmers' Scale.... $3.00 Farmers, do your own Repairs. Forge and Kit of Tools.... $20.00 1000 other Articles at Half Price.
CHICAGO SCALE CO., Chicago, Ill.

For Electric Light or Gas
BAILEY'S
Compound light-spreading Silver-plated Corrugated Glass
REFLECTORS
A wonderful invention for lighting Churches, Halls, etc. Satisfaction guaranteed. Catalogue and price list free.
For Oil
Handsome designs.
BAILEY REFLECTOR CO.
706 Penn Ave. Pittsburgh, Pa.

SENSIBLE WOMEN
all want FERRIS'
GOOD SENSE
CORSET WAISTS.
THOUSANDS NOW IN USE.
Best for Health, Economy and Beauty.
BUTTONS at front instead of CLASPS. RING BUCKLE at hip for Hose supporters. Tape-fastened Buttons—*won't pull off.* Cord-Edge Button Holes—*won't wear out.* FIT ALL AGES—Infants to Adults. Sold by Leading RETAILERS everywhere. Send for Circular,
FERRIS BROS.,
Manufacturers,
341 BROADWAY, New York.
MARSHALL FIELD & CO., CHICAGO, WHOLESALE WESTERN AGENTS.

NO MONEY REQUIRED
UNTIL AFTER EXAMINATION.
$2.50
Solid Coin Nickel Watch, open Face half basine, finished to a dazzling brightness, dust and damp proof, warranted to wear a life time. World-famed as being brighter, harder, smoother and more lasting than solid Coin Silver. Fitted with a high grade adjusted stem-wind movement, finely jeweled polished pinion, oil tempered main spring, which does not break and all the latest improvements; thoroughly inspected and timed before leaving the factory. Cut this ad. out, send to us and we will send the watch to you by express C. O. D., you can examine the watch at the express office and if not perfectly satisfactorily, Don't Pay a Cent, otherwise pay the agent our special price of $2.50 or 3 for $6.00 and express charges and take the watches. A guarantee is sent with each watch, warranting the movement to keep accurate and perfect time for two years.
W. HILL & CO.,
WHOLESALE JEWELERS
111 Madison St., - CHICAGO.
Est. in 1884.

JOSEPH GILLOTT'S
STEEL PENS.
GOLD MEDAL, PARIS EXPOSITION, 1889.
THE MOST PERFECT OF PENS.

PRIVATE HOSPITAL FOR THE CURE OF
Cancer
& Tumors Without the Knife
Book free. L. D. MICHAEL, M. D.
180 WABASH AVE., CHICAGO, ILL.

Ely's Cream Balm Cures
COLD IN HEAD
RELIEVES INSTANTLY.
ELY BROTHERS, 56 Warren St., New York. Price 50 cts.
THE CURE FOR CATARRH COLD IN HEAD HAY FEVER DEAFNESS HEADACHE
ELY'S CREAM BALM
50c

1,000 TEA SETS
GIVEN AWAY.
1,000 Lovely decorated (56 piece) Tea Sets given absolutely free to introduce **Our Country Home** to new subscribers. Each set contains **56** pieces of richly decorated ware. Each piece is richly decorated in colors, in tasteful leaf and flower patterns. The shapes are modern and artistic. **Our Country Home** stands to-day as one of the leading and most popular farm and home papers in America. Every one is delighted with it. **Positively** the entire lot (1,000) to be given away. We send **Our Country Home** six months to 1,000 persons who will answer this advertisement and send us the address of 14 newspaper readers from different families. Send **25 cents** silver or stamps, to help pay cost of advertising, and remember we send every **club raiser, or for a list of 14 subscribers, a Lovely Tea Set,** just what every home will appreciate. We are bound to distance all competition and make **Our Country Home** known in every quarter of the globe. If you want a nice **Tea Set** send **25 cents** and names of 14 newspaper readers and receive **Our Country Home** six months. Address **Our Country Home, Box 3379, N. Y.**

No. 6 Button Hook.
The Meriden Silver Plate Company,
Manufacturers of the Finest Quality
Quadruple Silver Plated Ware.
H. H. WALTON, - Western Manager.
133 & 135 WABASH AVE., - - CHICAGO.
Write for Illustrated Sheet of many beautiful articles suitable for Holiday and presentation purposes.

Cut Glass Salad Bowl and Plate.

Never Better.

Men's Clothing never better nor better looking than now. That's saying lots when we look back four years and think of the many, many handsome Suits and Over-coats we've prepared for you. The invitation to come and see is always extended. Cheviot and Cassimere Suits up to the times in every way excepting price—and that we keep back as far as possible. $12 to $.0 the scale.

Overcoats—just what you want—$10 to $40.

Think of the protection there is for you in Cork Sole Shoes. Our price, $6.

Wanamaker & Brown,

145 State Street,

CHICAGO.

Tailoring to order the best.

MUNICIPAL BONDS

Do not fluctuate like stocks, pay a good rate of interest, and rank next to Governments in point of *Safety*. We have a choice line of **BONDS**. Send for

NOVEMBER LIST.

Also deal in Gov't Land Warrants and Scrip.

BANKING in all branches. Accounts received and interest certificates of deposit issued.

S. A. KEAN & CO., Bankers,

115 BR'DW'Y, N. Y. CHICAGO, ILL.

10% Investment

FOR SALE AT PAR in amounts of $50 and upward. Send for explanatory circular. NICHOLAS BAGGS, Drexel Bldg, Philadelphia, Pa.

IMPORTED

PHOTOGRAPHS

Direct from Europe.

To Illustrate Archæology, History, Architecture, and Art. Special attention given to furnishing schools. For further information, address

A. M. LUMBARD,

26 Seventh St., NEW BEDFORD, Mass.

OPIUM HABIT CURED!!

DR. S. B. COLLINS' PAINLESS OPIUM ANTIDOTE

Will cure you at home without interruption of ordinary business. Book sent free to any address. Hundreds of testimonials of physicians and others for inspection at my office, Room 27, AMERICAN EXPRESS BUILDING, Monroe Street, Chicago, Ill. P. O. Drawer 691, (Formerly, La Porte, Ind.)

TO INTRODUCE our fine Jewelry to New Customers we will send the following Rings at the special prices quoted, which are about one-fourth the regular price charged in jewelry stores.

Oval Chased Ring. **Sample by mail, 25c.**

Popular Wedding Ring. **Sample by mail, 20c.**

Chased Band Ring. **Sample by mail, 30c.**

Heavy Wedding Ring. **Sample by mail, 35c.**

OR THE FOUR RINGS FOR $1.00. Each ring warranted **18k Solid Rolled Gold.** With each Ring we send our Illustrated Catalogue of Watches and Jewelry. **W. HILL & CO., Wholesale Jewelers, 111 Madison-st. Chicago.**

A Thanksgiving Surprise

A Charming Story for Girls, by SUSAN COOLIDGE.

Elder Lamb's Donation

A Full-page Illustrated Poem, by WILL CARLETON.

"Memories of a Past Thanksgiving,"
And "An Old Thanksgiving Dinner,"
By REV. T. DE WITT TALMAGE, D. D.

"A Thanksgiving Dinner," by MRS. S. T. RORER. **"Some Thanksgiving Dishes,** for Harvest Tables from Maine to Texas," by ANNA ALEXANDER CAMERON. MARY BARRETT BROWN, of London, contributes some English novelties and delicacies for **"The Season's Feast."**

For these and other Holiday features, see

The Ladies' Home Journal

For November. On the News-stands, 10 Cents.

For $1.00 We will mail the Journal from now to January 1st, 1892—that is, the balance of this year, FREE, and a FULL YEAR from January 1st, 1891, to January 1st, 1892. Also, our handsome 40-page Premium Catalogue, illustrating a thousand articles, and including "Art Needlework Instructions," by Mrs. A. R. Ramsey; also, "Kensington Art Designs," by Jane S. Clark, of London.

N. B.—This offer must ***positively*** be mentioned when sending your Subscription, or one year only will be given.

CURTIS PUBLISHING COMPANY, PHILADELPHIA, PA.

CHICAGO LOTS

On the Installment Plan.

$150.00 buys a lot, $25.00 or $50.00 cash, and the balance $5.00 per month until paid. The World's Fair, and the enormous expenditure of money, $15,000,000.00, to complete the arrangements, and the drainage commission with $25,000,000.00 to be paid out here, will help to increase the value of these lots very materially, saying nothing of the hundreds of patrons that are flocking here from all directions, and 60,000,000 people that will come here to visit the fair, and leave at least $5.00 each, or $300,000,000. No lot will be reserved unless $25.00 accompanies the order. For information apply to owner,

PERRY RUSSELL,

Room 55, 162 Washington Street, - Chicago, Ill.

SPENCERIAN STEEL PENS
Superior to all others.

NATIONAL BANK
8 per cent. **STOCK** Free of Taxes.
Dividends.
SEND FOR CIRCULARS.
UNION INVESTMENT CO.
KANSAS CITY, MO.

References:—
American National Bank, Kansas City, Mo.
Kansas City Savings Bank and Safe Deposit Co.

DEAFNESS & HEAD NOISES CURED by Peck's INVISIBLE TUBULAR EAR CUSHIONS. Whispers heard. Comfortable. Successful where all Remedies FAIL. Ills. book & proofs free. Address F. HISCOX, 853 Broadway, New York.